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CONTENTS

RECONSTRUCTION	386
RELIGIOUS EDUCATION AFTER THE WAR	387
<i>Durant Drake</i>	
TEACHERS AND THE LEAGUE OF NATIONS	397
<i>Edward Lyttelton</i>	
DEMOCRATIC TRAINING THROUGH THE CHURCH	401
<i>Henry F. Cope</i>	
BUILDING FOR AFTER THE WAR	411
<i>The United States Children's Bureau</i>	
PEDAGOGY AND THE DECALOG.	413
<i>Herbert Patterson</i>	
RELIGIOUS EDUCATION IN CAMPS.	417
<i>Fred S. Goodman</i>	
MOTION PICTURES FOR CHURCH USE	421
<i>Herbert F. Sherwood</i>	
THE COMMUNITY CHURCH SCHOOL	423
<i>William T. Seaman</i>	
WHAT RELIGIOUS EDUCATION MEANS	424
<i>W. W. Peck</i>	
AN ENGLISH SUMMER SCHOOL.	426
NOTES	427
IN ENGLAND.	431
THE MASSACHUSETTS PLATFORM	432
THE SIXTEENTH ANNUAL MEETING	434
BOOK REVIEWS	
THE WAR AND RECONSTRUCTION	435
BOYS AND GIRLS	436
MORAL TRAINING	437
TEXT BOOKS	438
MISCELLANEOUS	451
INDEX	445

NOTICE

The Sixteenth Annual Meeting will be held at Detroit, Michigan, on March 17-19, 1919. Theme "A Religious Interpretation of Democracy."

RECONSTRUCTION

It is not that society is shattered, but that the war has revealed that it never was properly organized. The problems of the re-adjustments of man-power and industry, of transportation and communication, and of political relationships are all important and difficult; but the real tasks of reconstruction go much deeper; not alone in Germany but with ourselves and in our own hearts fundamental changes in attitudes and ways of thinking are needed. The democracy of tomorrow is not so much a matter of social and political arrangement as it is a matter of ways of thinking, of ideas of life's values and of the rights of others. It calls for new motives in living, new standards of conduct, and a new ethics. In a word, the changes that must come in reconstruction are changes in the wills, ideals and motives of men and women.

We all have had a share in willing, or permitting a world that went wrong. We must prepare our hearts and those of our children to will a world that shall go right. We have learned at great cost the importance of preparation in the titanic struggle. Do we see the wisdom of preparation for the long and glorious task of constituting a world of common goodwill, of love and spiritual ideals?

If we would undertake reconstruction at its foundations we must organize social co-operation for the task. The Religious Education Association is simply organized social co-operation in this great enterprise; it claims your co-operation in conducting its work and extending its fellowship of co-operators.

RELIGIOUS EDUCATION AFTER THE WAR*

DURANT DRAKE, PH. D.

Religion, many of us believe, is the most important thing in life. And it is doubtful if there ever was a time when the Christian Church gave so great effort to fan and spread its flame as in these latter years. Yet interest in religion has been, on the whole, quite evidently on the wane; our generation has been drifting steadily away from professed Christianity. On this continent the situation has been complicated by the difficulty of getting hold of the immigrants, who have broken loose from old ties. A majority of them suffer a sea change when they leave the Old World, lose the faith of their fathers, and get no formulated religion to take its place. A typical result is that in New York City at present over half of the population of Protestant antecedents, over half of Catholic antecedents, and three quarters of the Jews, are "unchurched,"—have no institutional connection with religion. Besides this, great numbers of those who are nominally connected with some church actually stay away from it, or might as well for all the benefit that accrues to their religious life. In the country the tenacity of custom and the pressure of public opinion make the statistics better. But many a rural church is no more than half alive. The situation everywhere is, for those who love religion, unquestionably serious.

For this decline of the churches there are several important reasons. One is the increasing richness of contemporary life, that has lured men away from concentration of thought and will upon spiritual things. Another is the spread of the scientific spirit, that makes men increasingly impatient with unproven dogmas and the pre-scientific beliefs set forth in familiar creeds. A cause less commonly noted is the irrelevance and comparative futility of most of our modern attempts at religious education.

A great deal of money is being spent, and the devoted energy of multitudes of workers is being used, in what is currently called religious education. But most of this effort is tangential to religion, does not hit the bull's-eye; it does not affect the will, does not produce religious zeal or an appreciably deepened spiritual life. The trouble lies partly in a failure to understand education, to utilize methods appropriate to the end that is sought. But it lies still oftener in a failure to understand religion, to realize clearly what is the end that should, above all else, be sought.

*An address, delivered at the Unitarian General Conference at Montreal, in September, 1917, reprinted with slight modifications. Dr. Durant Drake is a professor at Vassar College and author of "Problems of Conduct," and "Problems of Religion."

The pathos of the situation lies in the fact that the Church is too often giving stones to those who hunger for bread. The hope of the situation lies in the equally undeniable fact that outside the churches there is to be seen a vital spirit of religion flaming in the souls of masses of men who have never enrolled under the banner of Christ and have no love for the Church. This truth, which is a matter of commonplace observation, has recently been given poignant expression in one of the noblest and most pathetic books which the war has produced: Donald Hankey's "A Student in Arms." Here was a young man, ardently Christian and deeply concerned for the spiritual life of his comrades, wrestling with the problem, until he cried out at last in exasperation, "How seldom does 'Christian Education' teach one anything worth knowing about Christianity!" Hankey was killed in action in October, 1916; and most of the men of whom he writes have paid, with him, the ultimate price,—leaving to us, who have been spared that sacrifice, a world to rebuild. Of all our tasks none is more important than that of making the age to come more deeply and pervasively Christian than the generation before the war.

A hundred writers are telling us to-day of the effects of the war upon religion and forecasting this result and that. Out of their confused and very diverse findings there emerges at least this one clear truth: Great reserves of heroism and sacrifice and loyalty have been called forth in millions of human hearts; and men who were living for petty and personal ends have come face to face with ultimate realities. The church had not tapped these resources.

While the war lasted the ardor of patriotism to a large extent acted as a substitute for religion, taking men out of themselves, giving them something noble and beautiful for which to live and labor and die. But this fever-heat cannot long outlast the war; there will be a slump to lower levels now that the excitement is over and only the dreary tasks of reconstruction remain. Moreover, patriotism, for all its ability to exalt a commonplace life, to wring from it co-operative effort and self-transcendence, is a dangerous stimulant, easily degenerating into jingoism, chauvinism, pride of conquest, hatred of enemy-nations, unless it is illuminated and spiritualized by a vision that covets for the fatherland true excellence and not mere material aggrandizement. In short, whether national patriotism is to be a force predominantly for good or for ill depends upon whether men have come to care for the things that are just and pure and lovely and of good report, depends upon the success of their religious education.

No time is to be lost in facing this problem. It is not enough

to say that we shall have a new world after the war; we must *make* that new world. Of the weapons that lie to our hands, there are three whose potentialities must be more and more utilized,—legislation, art, and education.

Legislation has been extending its sphere with a rapidity that we could hardly have imagined three years ago; and this new willingness to submit our wilful individualities to social control, to subordinate ourselves to all sorts of organized efforts and common restraints, has undoubtedly come to stay. The older hit-or-miss, devil-take-the-hindmost individualism is vanishing forever,—and good riddance. But while legislation can banish alcohol, stop child-labor, and rein in profiteers, and in many another way bring us nearer the kingdom of God, there is one thing surely that it cannot do—it cannot make men religious.

Art is a power that we have hardly yet learned to harness. Here are floods of emotion going to waste over novels and short stories, at the theatre, at concerts, at the movies,—going to waste because they produce no appreciable changes in conduct. The emotional life that in the Middle Ages was largely concentrated on religion is now so constantly tapped by these secular stimuli that it is difficult to stir its depths by the comparatively wan and tedious services of the church. Many of the most earnest men and women of to-day turn for inspiration to the dramatist, the poet, the essayist, rather than to the preacher. And with this we should have no quarrel if the inspiration caught from the artist were enough for the guiding and stabilizing of life. But these moments of quickened emotion, these vicarious heroisms and loves, pass quickly away and are forgotten, instead of being wrought into the substance of life. We need patient, week-by-week labor, directed by the vision of a clearly seen goal, to mould the spirits of plastic youth into a victorious and lasting idealism. The random and evanescent influences of art need to be utilized and supplemented by a deliberate process of education.

It is not abstractly necessary that the educator should be the church, or that the idealism with which we seek to stamp the souls of youth should be called Christianity. But actually our public schools are almost helpless in this matter; home education is too haphazard to be relied on, and no other institution has the resources and the will to carry on the work. Moreover, while this idealism of which I speak, this devotion of heart and will to noble effort and service, under any name would be as sweet, a concrete name of some sort, a common rallying cry, is as necessary to it as a nation's name and flag is to the passion of patriotism. And surely there is none whose name our spiritual ideal may more properly bear than that

of the Galilean prophet through whose teaching and death there has come to the modern world—at least, the world of the West—far the greater part of the spirituality which it has possessed.

Education, then, Christian education, to a degree not yet attempted, is our great need, if the new age is to increase, or even to retain, the spiritual heritage of the past. The era of evangelism may indeed any day reappear; perhaps we can never afford to do without the aid of cataclysmic conversions and periodic revivals. But we have learned that salvation comes normally through education; that must be our main reliance. Fortunately, in no field has there been more progress in the past decade.

Upon two points educators will agree: first, that the reason why education has accomplished no more than it has in the past is that we are as yet but tyros in the art; but secondly, that education, even such as we have given, has been of a potency which we hardly realize in moulding the minds of men. If you need an object lesson, see what the German ruling class did to their people through education. When in 1871 Von Moltke entered Paris at the head of the victorious German army, he said, "It is the Prussian schoolmasters who must be given the credit for this." And for a generation since they have been training their youth to militaristic ideals, to unquestioning loyalty to the state, to a pride and confidence in the destiny of the German nation,—with the result that we know. The potentialities of education are as great for good as for harm; in the use of this powerful instrument the church should not lag behind the Kaiser.

We are continually driven back, however, to the initial difficulty, that of winning church people to a clear conception of what education in religion is. When you hear it said of such-and-such a church that it has an excellent system of religious education, ask, What is it then that the youths are learning? Into what mould are their spirits being shaped? Our up-to-date churches have discarded the absurd catechisms of an older generation, and no longer foist upon their communicants the propositions of that stiff and humorless theology that was the spiritual milk of our fathers. But the so-called religious education of to-day consists chiefly of bits of the history (or pseudo-history) and literature of the Jews. Now the Jews of Bible times—or rather their great prophets and poets and chroniclers—were of a singularly religious temper, so that to those who read deeply in the Bible and with understanding there are bound to come visions of profound and precious spiritual truths. The Bible is the great source-book for the study of the Hebraic spirit—as the *Iliad* and *Odyssey* are the source-books for the old heroic spirit of Greece.

But source-books are not always the best tools of teaching; and I raise the question whether the Old Testament legends and chronicles, or even the Gospel incidents and the missionary journeys of Paul are the directest and most vital means of awakening or reinforcing the religious life of youth.

For one thing, the interest of the pupil in a Bible-class is primarily attracted, if attracted at all, to the historical episode; and when the moral is drawn it is apt, while accepted without question, to awaken little response. In the second place, those Jews were, after all, a provincial and undeveloped people; and their situations and problems, while really, of course, eternal in many of their aspects, are apt to seem remote and irrelevant to the youth of to-day. Most boys and girls are interested in contemporary problems, in live issues, in the question how they ought to act under such and such circumstances. And to try to awaken their interest in the religion of to-day through a study of the Psalms and sermons and anecdotes of the Jews of two thousand years ago is a curious pedagogical inversion. Of course it is clear why Bible teaching is universally accepted as the natural and almost the only form of religious education; it is an inheritance from the days when the Bible was looked to as the unquestioned authority in morals. But to-day the burden of proof should be seen to rest upon those who insist that Christian education must be carried on exclusively or even primarily through the Bible. Most boys and girls go to Sunday school and to church reluctantly, because their parents wish them to; or, if gladly, for the social aspect of it, for the music, for something to do on Sunday, for any reason than that the best that is in them is there stirred into quickened life.

Take the ordinary Sunday-school class, studying, say, the story of Esther, or Jesus' entry into Jerusalem, or Peter's miraculous escape from prison; observe these boys and girls again listening to the ordinary sermon that hinges upon the exegesis of some Bible text. Then watch them at a meeting of their Boy Scouts or Camp Fire Girls, pledging their loyalty, consciously dedicating themselves to their simple but strict code of honor. Look upon this picture and upon that and tell me which method is more vital in forming the character of youth.

Whether we shall call such education Christian education comes down, of course, to a question of what Christianity *is*. If it is, as I hold, essentially a Way of Life, then for the love of your children, for the hope of the future of the world, get down to business; teach the children that Way of Life. Make it simple, make it clear, make it direct, apply it to their actual problems of to-day and to-

morrow. Let every boy know as clearly what he must do differently if he enrolls himself a Christian as he knows what he must do if he enrolls himself a Scout. If he is a normal boy and is approached in the right way he will *love* to enlist in the Christian army, he will have a real sense of what it means to sing, "Onward, Christian soldiers, marching as to war"—to war with unkindness, and impurity, and laziness, and sulking, and ill-temper, and the other enemies which he well knows and to which he can be made heartily ashamed to yield.

This means rescuing the boy's religion from mere church associations and making it an integral aspect of his daily life. Religion for many men and women, as well as for children, is a sort of intermittent dream, something that wells up in us under the peculiar spell of organ music and pulpit elocution—and disappears in the cold light of Monday morning. Especially to the healthy boy it appeals as rather goody-goody—if not as sheer discomfort. But let the boy realize that life itself is an art, and an art in which skill is learned by precious few, he is at once naturally ambitious to learn it. To skate well, to swim, to play baseball, he will give endless exertion; to succeed in life itself will more and more, as he grows older, awaken his interest. It is, first of all, a question of showing him what real success is,—the sort of success that gives life lasting joy and power and the love of his comrades. Then he must be shown that it is not enough to *wish* to be good, or brave, or kind; he must learn *how* to be all this. Never quote to him that absurd Victorian counsel, "Be good, dear child, and let who will be clever." Show him that it *takes* cleverness, skill, experience, insight to *be* good. Goodness is an art to be studied all our lives, an art in which we shall at best none too well succeed—and in which we shall very likely not even *try* to succeed unless the church, or a right-minded parent, or some other source of inspiration, awakens our zeal to succeed.

Happily, the church is reawakening to the real purpose of its existence, turning back from the discussions of orthodox belief to the practical interests of apostolic times, trying to help people to solve their daily problems of conduct and to serve their neighbors. The last aspect of our church life to feel this wave of practicality is our religious education. Theological students still spend their precious years largely in studying ancient languages, and in listening to the ideas of Greek and Hebrew scholars about the exact date of composition or the accurate translation and exegesis of old Jewish laws and legends and of the hasty letters which an early Christian missionary wrote to his infant churches, instead of grappling by day and by night to understand the extremely complex moral prob-

lems of to-day and the needs and temptations and views of life of the men and women whose steps they are to presume to guide.

The church exists to show men what is their real good, to point out to them how to avoid making a mess of their lives, to inculcate in them the spirit of service, and to teach them in patient detail how wisely to serve. This is not a mere matter of enlightenment, it is largely a matter of *training the will*—a thing that we have hardly begun to do. How is a boy, when he meets his first great unexpected, half-understood sex-temptation, to resist? There is a problem for you! Religion is a matter of just such big, daily, real problems. We speak of applied Christianity,—all Christianity worth the name is applied Christianity,—great eternal spiritual principles applied to the difficult business of living.

Certainly it is a valuable thing that our boys and girls should be taught an accurate historical account of the origins of our religion. I leave aside an aspect of the matter on which I am tempted to descant, namely, that the account given of these origins, and especially of the life and character of Jesus, by most Christian churches is naively unhistorical. This embroidery of miracles, this acceptance at their face value of the biased and naïve chronicles of the Jewish and Christian writers is one of the baneful aspects of modern Bible teaching. But a real comprehension of the great spiritual hero whose name we bear, it is the duty of the Church to try to give; and in some measure an acquaintance with the prophets that went before, and the apostles that followed after.

Furthermore, religious teachers will continue to draw from the Bible, and from other ancient writings, illustrations and parables and texts for the duties they present to their pupils. And here we run against another great danger, upon which I am tempted to dwell, the danger of a literal acceptance of the mythology of the Bible. How far religion must be mythological to be moving, how far the religious life needs to be dramatized, as it is in the New Testament picture of the Judgment Day, or in the anthropomorphic God of the Old Testament, in order to grip the hearts of men, is a psychological question, the discussion of which would take us afar. Bernard Shaw, in one of his most important though least known essays, "The Illusions of Socialism," shows how that great human movement has expressed itself in the language of the struggle of an innocent oppressed class against a ruthless tyrannical capitalistic class—a struggle which will some day, by an overturn as abrupt and dramatic as that of the Dies Iræ of Catholic dogma, bring the meek and worthy laborers into their inheritance and inaugurate a socialistic kingdom of God on earth. The intent and the essential insight

of socialism Shaw heartily approves; this vivid chiaroscuro of oppressed and oppressors, this hope of an abrupt and complete transformation, he agrees is utterly mythical. And yet he holds that it is only through the mythology that the truth and the ideal of socialism maintains its hold upon the masses of its adherents. Similarly it may be argued that Christianity needs the literal acceptance of its mythology, and that openly to rationalize it would be to deal it its death blow.

I am not so pessimistic. I believe that we misread human nature, to deem that religion needs a cloak of illusion to appeal to the hearts of men—even to the heart of childhood. The problem of how and when to disentangle the truth from the poetry in the myth and parable in the Bible is one which I must not here pause to discuss. I merely allude to it to point out a danger that goes with Bible education. My main point is rather that Bible education at best is *but a means to religious education, not religious education itself*; and the end is often forgotten in attention to the means.

There are many other dangerous currents in the teaching of the Church. There is the shallow optimism that says, "God's in his heaven, all's right with the world," instead of saying, "God is in our hearts, to *make* all right with the world." There is the comfortable preaching of the supernatural coming of the kingdom of God, if we will be patient and wait for it, instead of the divinely *un*-comfortable preaching of the need of our getting out and *helping* the kingdom of God to come. There is the spirit of bragging about our religion as the perfect religion and the patronizing attitude toward the so-called heathen religions, in place of the humble eagerness to look for inspiration and ideas to other religions, and the resolve to make our religion the best in the world by incorporating all that is helpful and uplifting in them all. There is the concern with merely individual salvation, which ignores the truth that we live a corporate life, and the unrighteousness of our social order cannot be rectified by the saving of the souls of some of its members. There is the stupid sectarianism that insists upon the importance of utterly trivial beliefs, which, even if true, have little to do with the salvation of the individual or of society. These distortions of the true Christian spirit, and many others, one might linger upon, for they poison and inhibit the teaching of that spirit to our youth. But I must return to emphasize what is of positive importance.

Christianity, we say, is a way to live. More concretely, it is the way of love and loyalty, the way that believes in lending a hand, in the square deal. Nineteen hundred years ago it meant stopping by the roadside to save a man who had fallen among thieves. A

year or two ago it meant working and economizing to send aid to the Belgians; for many of our young men it meant crossing the seas to *bring* effective aid to the Belgians. In 1919 it will mean, among other things, eating sparingly so as to send as much food as possible to Russia, to Austria, to Germany; and working for a peace not of revenge but of reconciliation and impartial justice. The word "love" sounds sentimental; the thing the word means is the strongest and bravest thing in the world and can be made to appeal enormously to our boys and girls.

Purity is a harder aspect of Christianity for youth to learn to love. But again, Christian purity is not an anæmic, negative thing; it is a great, glorious passion—the passion symbolized immortally by the cross. Purity is a simple thing; but, like many another simple thing, like keeping your temper, like loving unlovable people, it is hard. It is the hardest of all things for the young; and because it is, it is the supreme challenge to them, to which, if you can touch the right chord, they will respond as to a bugle call.

"God," "the kingdom of God,"—the child will not clearly understand the meaning of these terms, but they can mean much to him. And they can mean more and more to us as we grow older, until the time comes, as it ought to come to us all, and would to most of us if we had a real religious education, when they are the supreme words in our life—when to serve God with body and mind and soul, and to work for the bringing in of the kingdom of God, is our one aim in life, and our dearest joy.

Can religious education do this for common men? I believe it can. I *know* it can; for it has done *just* this in happier periods of the world's history. The early Christians went about pure and loyal, with God in their hearts, and hands outstretched to help their neighbors. They offered religious education to all they met, because religion was so infinitely precious to them. We have long ceased to talk much about it during the week; it is an old story, and we have many other interests. So we have nearly forgotten what it is. We think it is necessary to invest these simple truths with all sorts of wrappings of theology and to laboriously extract them from stories of long ago.

H. G. Wells, in his *Modern Utopia*, elaborates a conception which has appealed to many of his readers—that of the *Samurai*, a sort of voluntary nobility, men and women who live according to a Rule—not a harsh Rule, but one that demands effort and unselfish service. Such a voluntary nobility is the band of Christians who seek to keep to the Rule given them by Christ. If we would concentrate our efforts seriously on training our boys and girls to loyalty to that code, using all the lessons that applied psychology and child-

study are teaching us, we could so stamp it into their natures that, though they might lapse from it, the great majority would return to it and know themselves, in spite of the lure of senses and self, to be inescapably Christian in ultimate intent.

This process has three aspects, which, though more or less blended in practice, need separate attention, that none be unduly neglected.

First, there must be *enlightenment*. The preacher and the Sunday-school teachers must see to it that every regular attendant receives a clear and comprehensive notion of what the Christian ideals are, why they are important, and how they should be applied to the concrete personal and public moral problems of our daily life. Free discussion should be encouraged of the questions how a Christian should act under such or such circumstances. The blindness of well-meaning people to the evil consequences of some of their acts should be patiently but insistently pointed out, and examples of Christian living studied, that insight into the pitfalls and opportunities of life may grow more penetrating and profound. Books on spiritual living and on practical homely ethical problems should be available in the church library, and the minister should be adviser to his flock in matters of difficult decision which they may bring to him.

Secondly, there must be *commitment*. The Christian way of life must be definitely accepted by each member of the church as *his way*. A profession of intent to live by the Christian code should be required of every one who seeks to join the church—in place of the profession of belief (in matters about which the member can seldom have a well-founded judgment) so often required to-day. This pledge, in abbreviated form, might well be repeated at every church and Sunday-school service, as the Apostles' Creed (so-called) is now repeated in many churches. The members must never lose sight of the fact that what unites them is their common desire and their mutual pledge to follow, so far as in them lies, the path blazed by the Founder of their Church—the way of sacrifice and service. The consciousness of their final commitment to this way must be vivid enough to stay with them during the cares and distractions and temptations of the week.

Thirdly, there must be *reinforcement*. It is not enough to have seen what is right to do, and to have willed to do it. Our vision clouds and our wills falter. Every available stimulus must be utilized to keep the flame burning. The sermon should be a challenge to wandering thoughts, a call to wavering wills. The prayers and the hymns, the lesson read, the lives of heroes studied in the Sunday

school, should all have practical value in rousing emotion and directing it into channels of conduct.

In a word, religious education consists of the training of the will to keep to a code—that code which in spite of our sectarian differences we agree to be the way Christ taught men to live. If Christianity be essentially the devotion of heart and will to a great ideal of life, and if that ideal with its profound reflection of the deepest needs of human nature, and its instant appeal to the best in us, be drilled into us in concrete detail from childhood up, is there not a hope that Christendom may really be Christianized? And in this Christianizing process, shall we not, all of us, of whatever sect or creed, be drawing nearer and nearer together into a unity of purpose which may eventually weld all Christians into one universal Church of God?

The war with Germany is won. Has it taught us its lessons? Have we come to realize unforgettably that Christendom was very far from Christian, and that the task still awaits us of so moulding the minds and hearts of men that such a catastrophe as this war shall never again be possible?

TEACHERS AND THE LEAGUE OF NATIONS

EDWARD LYTTTELTON*

This is a topic which concerns teachers even more than politicians, and especially teachers of history. It is a really striking fact that the unthinking Englishman is beginning, slowly and with deep reluctance, to look upon life not only as an Englishman but as a member of the community of mankind. This is what the Germans have done for us. As soon as ever we broke the back of the formidable task of raising Kitchener's army we began to ask ourselves: "How, when we have whacked the Boche, are we to make Europe a habitable place? There is the Boche to be dealt with, and the Balkan peoples to be guided in their development. How are these things to be done?" The answer is now heard with increasing distinctness; there must be a permanent League of all the nations of the earth: of every people fit to be called a nation; and by this League the Boche must be controlled and the turbulent young life of the Jugoslavs ordered for peace and harmonious growth. Among many results of this most notable change in our ways of living, there must be a fundamental alteration in our way of teaching history. From being national it must become international. Let us think what this

*The Rt. Hon. Edward Lyttelton, Headmaster of Eton College, author of "The Corner Stone of Education," etc; this article appeared in *The Journal of Education* (England).

means. But, first, it will be as well to make clear that the project of this League is not what many sober-minded citizens believe it to be, a pacifist's crank; a castle in the air distracting the attention of the public from the grand task of winning the war. After all, that task, though immensely complex and absorbing, ought not to "commandeer" all our thoughts. When we have bought our War Bonds and arranged our rations and done our small share of active service, whatever it may be, there should still be some hours in the week for something like reflection on our altered ways of living and the modification of our outlook. Assuredly, then, we might do worse than sketch out in outline the sort of thing meant by President Wilson, Mr. Balfour, and Mr. Asquith.

It is not a committee which would meet when the war is brewing and forbid it. Such an organization would be farcial. It will be a Parliament of mankind, a Council of representatives, whose business it will be to adjust difficult international questions before they become acute, and long before they threaten war. Next, I would urge any critic of this project who foresees many difficulties, to ask himself what would those difficulties be if there were no League at all. The answer would always be that they would be immensely aggravated. For instance, it is often objected that the Germans are not civilized enough to be treated as possible members. The answer is they may be controlled by a League; they certainly will not be by anything else. When people scorn the idea of a League as Utopian, why can't they see that the one prospect which is not Utopian but inevitable is that an uncontrolled Germany means unimaginable horrors for an indefinite number of years?

But this is not the place for answering objections. I will make only one request of my readers. We may differ in our estimates of the chances of success, but can we not agree that, however difficult and delicate the formation of the League will be, it is our bounden duty to attempt it? Even failure in such an attempt would mean something higher than shrugging the shoulders and doing nothing. In short, this is one of those moments in history when the path of duty is plain, while every footstep in the onward progress except the next is shrouded in darkness.

Assuming then that we are to be international in our hopes and sympathies, what a vast revolution that will mean in our history lessons! Not only in Germany but in every country children have been taught to regard the history of their fatherland as the record of a competitive struggle among the foremost nations of the earth, in which the nation to which they belong has always been right and the others nearly always wrong. It has been and is still regarded as

"unpatriotic" to acknowledge that England has ever been aggressive or selfish or narrow or blind. Being at heart a truth-loving people we have never organized the teaching of lies by State action as they appear to have done in Germany and with hideous success—no, but quite as effectively and with more self-deception we have left the truth untold by keeping silence, even where the subject is of present and urgent importance.

For instance, how can we defend ourselves against the charge of *suppressio veri* in the case of Ireland? I can recall the first occasion on which a few outstanding facts as to the relation between the two countries were brought before us clearly and with adequate knowledge. Dean Wickham, when Head Master of Wellington, secured the services of an admirable lecturer, Arthur Johnson of Oxford, to instruct the Sixth Form in the history of Ireland. This was in 1881 or thereabouts; a time when the seething discontent in the unhappy island made the subject one of burning interest. But it had been burning for 700 years and somehow we wrote and read histories which relegated Irish affairs to a few detached paragraphs implying that the people had always been a nuisance to us, were wrongheaded by nature, and in short an inferior lot altogether whom it was right to bully. In 1885, when Gladstone started his Home Rule policy, I remember an indignant Liberal asking, "How many Englishmen have ever heard of our ill-treatment of Ireland; how many know what Poynings' Law was?" One of his interlocutors, a teacher of history, had to avow that he had no idea, and the difficulty still is to meet one of our countrymen who has read the dismal story from beginning to end. Till we learn the facts and how to interpret them we cannot begin to understand the Irish question. But we would give a good deal at this moment to be quit of the discredit and the danger of the problem. Similarly in the case of Turkey. It must have been largely because of our ignorance of the facts of Balkan history, or rather of our crass want of sympathy with the struggling young nations held in the murderous grip of the Sublime Porte, that the Asiatic domination has lasted so long.

As to South-Eastern Europe even Canning was narrow-minded and insular; and when at last Gladstone stripped the bandages from our eyes, against what insensate opposition he had to strive! But we would give a good deal now to have listened to him in 1877.

It has been said that for a diplomat a thorough knowledge of history would be a drawback. All that is required is that he should know of the quarrels between the different Embassies since Waterloo, and something of the personnel of the existing Governments.

Probably the truth in the remark concerns the time indicated. For practical purposes those in whose hands the conduct of affairs will be are certainly called upon to know as much as they can hold of the last hundred years. I see a trenchant article in a leading magazine traces the present war to the blindness of Pitt with regard to Bonaparte's real aims. If the writer's view is at all sound—as to which I express no opinion—how strangely distorted our teaching has been! In any case we cannot pretend to have given boys an interest in the development of Germany since the battle of Jena; or even in the profoundly arresting careers of Bismarck and Cavour. Ignorance of such matters means helplessness after 1900.

All this and much else must be changed. A student now at a girls' school lately remarked, "Oh! history? to be sure! We began, when I first went, with William the Conqueror, and now we have got down to Anne." That is to say she began with an epoch of no interest to any child. The contention sometimes made that history should begin with what is going on at the moment and work backwards, gathers force from the prospect before us after the Great War. Whatever the issue of the conflict will be, a resolute endeavour will doubtless be made to instil not only national but international sympathies—carefully and discreetly, that is to say, avoiding our innate tendency to be selfish while setting ourselves to be the opposite. For it is the truth that a wise international outlook is now necessary, if we are to enjoy a secure national life; just as true welfare of the individual self can only be assured by the individual becoming unselfish. But that does not mean that we are to base our teaching of the broad thing on the narrow. Quite the contrary; though perhaps not yet. This is a very interesting question which goes rather deep.

What I have here said appears to clash with the plain fact that you can interest a child in England's story before you can in that of Japan; and if you ignore this fact you will befog his mind. True; yet the larger horizon, if it is in the background of the teacher's consciousness, will make the whole difference to the way he handles the facts of the smaller one. Every nation will be spoken of as being, or having been, in the mystical process of growth; and, if there be any like Assyria and Tyre, which we can only deal with as dead or dying, let it be with gravity—recognizing their former greatness and pointing out the symptoms of decay, not as objects of a morbid quest, but as exemplifications of fundamental law which no people can set at nought and flourish. With regard to modern matters, notice the difference between Mr. Chesterton's comments on the Spanish Armada, and those of the orthodox school history: the

former, how just, how broadminded, how humbling! The latter how smug, how self-complacent, how untrue!

And so on in ways *quo enumerare longum est*. The practical methods I must leave to the men and women still in harness. Certainly the change in the temper in which we think of history will affect every word we utter, and bring about the scrapping of a huge amount of human labour. Freeman girded at Froude for being grossly inaccurate; yet I have heard that even Freeman was wrong about the battle of Senlac, just as many specialist writers have written fabulous accounts of Waterloo. But their errors in detail, though much easier to pounce upon, are like motes in the sunbeam, compared with the vicious "Anglocentric" bias which distorts every story and prompts every judgment of author and critic alike, till the earth-shaking event of 1914 taught us that the continuation of existence was jeopardized by stirrings in despised areas a thousand miles away. So I will prophesy that there will be historians besides Froude and Macaulay whom we read for their graphic style, but with reiterated warnings against their angle of vision.

DEMOCRATIC TRAINING THROUGH THE CHURCH

HENRY F. COPE, D.D.*

The modern church is both the product and the prophet of democracy. Ideally a church is a free social organization of persons associated for the purpose of realizing in men the divine ideal and in society the kingdom of God. It seeks to lead men into godliness in a god-willed society. In other words, its purpose is that of a spiritual democracy.

If it be true, as many are now urging, that the central spirit of democracy is religious, that its prime needs always will be a spiritual interpretation of life and a Christian motive to guide action, then the church must be the principal agency through which this kind of democracy can be realized. That is, however, supposing that the church is in our society the principal agency of the spiritual life.

Democracy Needs Churches. These religious societies which we call churches have grown out of the needs of democracy. If the autocratic state finds it needs the absolutist and authoritative church, how much more does democracy find it needs the guidance of those ideals and that light that develops as men freely associate in search

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of the ultimate values and meanings of life. Democracy needs not alone a spiritual ideal; it needs definite formulations and expressions of that ideal. It needs the expression of that ideal in social purposes which gather men and direct them toward spiritual aims. It needs, in order that all its life may be saturated with religion, many definite social foci of religion.

The special part which the church plays in relation to the development of democracy is an educational one. This is because the function of the church is essentially educational, it is that of social organization for the growth of lives and the direction of society. Much has been written on the educational work of the church,* so that only one aspect of that work in relation to democracy will be developed at this time.

In order that the church may prepare men and women for democracy it must offer them a *real experience in democracy*. To belong to a church must be to enjoy a progressive experience of life in an ideal democracy. Perhaps the most important, the most influential relation which the church effects with any person comes neither through preaching, nor classes, nor worship, that is not through any of these alone, but through the social experience of belonging to the church. Unconsciously we conceive church membership as a social experience; but the church appears hardly to recognize the value and the effects of all those relationships, activities and experiences which constitute its life. It is a society; its chief power over lives is a social power, the force of the life of the whole group on the one and the effect of the experience of living in the group. What men shall be is determined less by what the minister says, by what teachers teach or by what forms are followed than by the kind of life they find inside the church group. Is it an autocracy? Then they become accustomed to think of their ideal society as autocratic. Is it an oligarchy; then, as their ideal society, it glorifies oligarchy and retards democracy.

While there are wide differences in institutional forms there is not so very much difference in social spirit in the churches. An Episcopal church may be more democratic than a Baptist congregation in spite of the well-known democratic form of government belonging to the latter. But, whatever the form, the fact remains that, on the whole, the modern church is not a democratic institution. It may be well to look at a few evidences to support this statement. Many churches, the greater number, neglect the first principle of democracy, that the social organization exists for the

*See the author's "Religious Education in the Church," (Scribners, 1918) which gives references to practically all the recent literature on this subject in English.

sake of the lives of its people. They do not exist for lives; they are organized to maintain customs, institutions and forms of thought. They are not judged by their service for lives; they are judged by their success in developing institutional efficiency, in buildings, plant, finances, and membership. The impressive purpose of "saving souls" usually means securing adherents to the institution. Nothing could better prove that the churches are indifferent to the chief motive and ideal of democracy than the fact that they give the place of least importance to the person of greatest import in a democracy, the child. They do not seek to develop lives; if they did they would spend their chief energies on lives when they can be most influenced, when development is really taking place, in childhood. The church will continue to lag behind the democracy of its own day and of the state until it pays at least as much attention to the child as does the modern democratic state.

What then should be done? *Furnish every life with a progressive experience in democracy.* This cannot be accomplished by substituting deacons for elders or pastors for bishops. It will not come from without but, rising within, determining the life of the local society, the spirit of democracy will in time change the character of the entire institution and remove the vestiges of monarchical forms and vassalage.

Beginning with the child the church will furnish the child a child's experience of democracy. Ideally, for the child, democracy is an enveloping, protecting, nurturing society devoted to the chief purpose of developing his life. To the child to live in a democracy is like living in a family, it is an experience which reveals life as favorable to his development, as stimulating, inviting, alluring him out into living. This is true in the family because the family exists to nurture the child. It is true in democracy because democracy exists for the sake of lives. To such social environment and stimulus the child responds not only by a natural growth but also by an increasing consciousness of life in terms of growth. Thus he learns to live the life of democracy through the experience of the nurture of democracy. Where are the churches that offer to the children of their communities a society devoted to enveloping, protecting, nurturing their lives? They may be found; but it is with difficulty.

The first step, then, toward a truly democratic church will be to set the child in the midst. This will be done in the practical manner in which democratic communities are now doing the same thing. The evidence of the child-centric community is the school-house, the teaching force, the playgrounds and the determination of custom

and regulation by the needs of child-life. The largest house the community builds for itself is the child's house, the school. Is this true of the church? The heartiest and most immediate response of a community always comes to an appeal for the child's welfare. for playgrounds or civic betterment in their behalf. What is the response of the church to appeals for the child's needs? The best brains of the community are devoted to the training of the child. Is this true in the church?

We meet with so much confusion and difficulty in religious ideas, knowledge and efficiencies because the young have failed to receive religious training. To men and women religion is an unreal or an extraneous interest because, in childhood there was for them no normal and continuous association with religion. To the child the church is so remote, as an institution, that we institute schemes of artificial direction to bring children under the influence of the church. This simply means that the church does not function in their lives. It cannot function for them until it ministers to them according to their needs, until, as a society, it takes the democratic attitude of devotion to their lives. When the church assumes that attitude a new situation is created. The child is no longer an outsider. Responsibility unites him to the church. It may not be a formal union of membership; it is a union of nurture. That is the union the child can feel and understand. When the church says, "Our resources all belong to these children," it will come to pass that the children will say of themselves, "We belong to this church." That is the only vital kind of belonging. It is the union that exists in a family; children belong because the family is theirs.

Out of this attitude of primary devotion to the needs, to the lives of these little ones there will grow the necessary provisions for their development. No forms of organizations, no schools, classes nor anything else can minister to them unless all are but simple expressions of this attitude of devotion, unless they manifest this purpose as the chief purpose of the church.

The church will furnish a developing experience of democracy to growing persons. The life of the growing child will respond to the attitude of the church by devotion to its ideals and purposes. The democratic church will afford opportunities for the child to express his devotion to its life aim. He will himself as a member of a society with a purpose. He will learn what that purpose means; he will be taught how it may be realized. The church will teach him how to live. If it is organized to develop lives it will make the lessons of living its chief teaching concern. But it will do more than talk about living; it will furnish the laboratory of life. That

active response under which the child acquires the sense of belonging will continue only as long as he can project his life into the society. Here is the fatal weakness in the plans of many churches; they do much for children, but they make no provision for the child to live his life in the life of the church. Children do not belong save through the realities of their experience. The church is a real society only as each one can, in some way, share its life, its activities and service.

The church will direct experience toward the ideals of democracy. As a society it is one of the best schools of social living. But it may be a society without being a democracy; it may have unworthy ends and exist socially in spite of unsocial motives. Mere association does not make a real society; social motives, social purposes and social living all are necessary. So, also, the church becomes a democracy not by the elementary expedient of permitting each person to vote at its official meetings, but by consciously associating persons for the democratic purpose of nurturing lives and serving society. It is a fellowship of the spirit for the spiritual ends of democracy, that men may have life more abundantly. The experience of church membership is a reality only as it is an experience in common devotion to the ends of democracy. The purposes of the church with a person are not achieved merely by getting his membership; they are achieved as he becomes a living and active part of its spirit, its activity and its program. The essence of the Pauline figure of the church as a body is that the members are in the body only as they live its life, only as they actively function in its work. The church makes democrats by giving every one a share in its spiritual work for society.

The ideal social life is realized in active service. This experience of the life of democracy, as sharing and self-giving, is possible at very early stages of life. It is not reserved for the mature man any more than real participation in national life is reserved for adults. Ask the small boy on the street if he is an American; he will not tell you that he has to wait until he can vote. He already belongs. Perhaps nothing has so strengthened his sense of belonging as the practical things which the nation has called on him to do. To plant and care for a "war-garden," to sell stamps, to serve as a messenger in some patriotic organization is just as important, as vital and as valuable to the boy as anything his father can do as a voter or his big brother as a soldier. So children in the church are finding a part as important and in the whole scheme of spiritual democracy, as essential as any that the adult may have. One can only refer to the many interesting projects of service which children

carry forward in their classes or their own societies.* We must see, however, that these projects are not simply schemes to amuse them, not simply devices which clever adults invent to serve as toys for the very young, but that they are the forms of normal activity along which the child's life moves out; they are as natural and real to them as our work to us. Their purpose is not to hold children in the church until they are old enough to be useful; their purpose is positive, to let the child live out every ideal he has or can get.

The provision which the church makes for children and the young, so that they may have an experience of religion as life and service, is a corollary of our modern emphasis on the reality of the child's religious experience. If he is a spiritual being then he has rights in the church which are equal to those of any other person. To object that his rights are less because he is immature is to suggest rather that his rights are greater because his needs are greater. No matter what our adult desires may be our duty is perfectly plain, we must cease to think of the church as a community institution in which we adults "have our little day," we must learn to think of it as the association of the community's spiritual forces in order that every life may have its full day. That will force us to give the child an opportunity for activity in the church. That will compel some resignations. It will make us ashamed, instead of proud, of saying that we have held an office for forty years. It will apply logically the principle that since the young have their religious life to live there must be for them religious work to do, responsibilities to acquire and joys of accomplishment to experience.

If the church is to be an experience in democracy it must face the realities of this present world. Men are to-day so far from the church because the church has set itself so far from men. It is not long since many, perhaps most, churches were ashamed to have any concern for human affairs; often they affected to separate themselves so thoroughly from the secular that they gave no care to sickness, human misery and need. But a spiritual democracy is in the very core of life; it is the life of the people. It cannot lift itself above the human. It knows nothing as spiritual that is not also human. It is concerned with men now, and not so much with their shrouded past or their unknown future. The world it would save is a world of men and women. Then religion becomes not a speculation about anything, but an experience. Doubtless it will be said that the church must remain unspotted from the world. Of

*See the plans suggested by Miss Rankin in "Religious Education for Beginners," December, 1917; "Handwork in Religious Education," A. G. Wardle, U. of Chicago Press, 1916; "Graded Social Service in the Sunday School," W. N. Hutchins, U. of Chicago Press, 1914; "Religious Education Through Activities," H. B. Robins (a free pamphlet), American Baptists, 1918.

course she must, but there would have been no need for such an injunction if she was to remain aloof. There is no danger of being spotted save as one gets into the crowd. Then the best preventive of soil is service. The modern church must go through the experience of the modern university. It has passed from a remote, cloistered affair into a laboratory of life set in the midst of the affairs of men. To-day it functions in the field and the factory. If the church is to educate for democracy it will be not by quiet, dignified retreats of instruction but by prophetic leadership in the ways of men, by living the life of the people, by dealing with their real and present problems.

Need one insist again that present-day reality loses no whit of religion, that the great Teacher of the church drew men because he treated the realities of their immediate lives on the plane of the eternal? To-day the attraction which some preachers have is due to the fact that they speak the language of our present experience. There are two extremes of attraction in modern preaching, one is that of the seer who deals with the eternally true, the deep and high places which abide for ever; we answer to his voice, as deep to deep, because those things of which he speaks are the unchanging verities of all life. The other type speaks of our every-day plans and problems; his language is that on our week-day lips. We answer because of the note of reality and because of our need for help and guidance in these present problems. Can no man combine these two messages; cannot the man who has been on the mount bring its light into our darkened valley and help us to see these realities of sin and sorrow, of affection and joy in the splendor of the vision eternal and glorious? Unless that can be done preaching is likely to be an outworn custom. Democracy needs the prophet. But he must speak in a known tongue about real things and with that voice of authority that comes from touch with the eternal.

Democracy needs spiritual guidance. The prophet who deals with realities must ever be something more than a photographer or a newspaper; he is a seer. He deals with the present that the future may be determined. He leads forward. Democracy is ever in evolution and its course is determined by the dominant ideals of the people. When we lose faith in the potency of ideals we turn backward. If we do not believe in the vision we perish. The sense of reality must not dim the light or lower the standards of ideals which the church gives to its age. Yet those ideals find their natural and most helpful expression in forms of reality. Just as it is vastly more effective to speak of a splendid future in which no children shall toil in factories, no men be slaves to others than it is to

generalize the picture, so the church makes her vision plain by definitely pointing out possible reforms and improvements. It can translate righteousness into immediately practical forms of right-dealing and relationships. Some may sneer at these "impractical" ideals; but the church can practice them and then proclaim them. She must insist not only on looking present-day reality in the face but on picturing before men the realities of a forward-looking righteousness; she must make real the ideals of men.

A real experience in democracy will reveal those spiritual values for which democracy exists. Belonging to a church ought to be a continuous process of the discovery of the joy and splendor of knowing people, of human friendships. In the very simplest and most practical manner it ought to make us prize just people above all other prizes that life has to offer.

"Hand

Grasps hand; eye lights eye in good friendship

And great hearts expand,

And grow one in the sense of this world's life."

—Browning, "Saul".

This is something we are in danger of losing. Our hurried life leaves little time to cultivate these human values that become ours only in friendship and intercourse. But this consciousness of human values as the supreme worth of life will go much deeper than the joys of friendship; where the church serves life its people will learn the joy of seeing lives grow. The very stuff of life seems here to come out more vividly and distinctly than anywhere else. No enriching can come to any life greater than that which is ours when we see that we have been able to help a life, when we, perhaps, can see young men and women stimulated, year after year, until our hope for them is passed in their fine lives.

The democratization of the church will involve a more general fusing of its life with the lives of all the people. It is still a separated institution. It is still a class affair, belonging to the group called "church people." The great streams of city life flow on untouched by it. Its ministries do not really reach the mass for they are imposed by an external and socially foreign institution. There are very few instances in which, even in smaller places, the church is so much of a community affair that it can be said to be the church of all the people. This is largely due to the fact that a church is still regarded as a group of people integrated by certain intellectual statements or by certain special customs. It does not seek to spread its real life to all; it seeks to draw the lives of all into itself. It does

not belong to the community; persons in the community belong to it. Churches in a community are commonly small islands of intellectual, or of emotional coherence in a sea of practical indifference. Few are social leaven; most are more nucleative than disseminating. Apparently the church is effective in educating only those who are already in its group, so that the great flood of democracy moves on not immediately influenced by its work.

If the church is really democratic *it will gather to itself all the spiritual life of its community*. It will become inclusive of all spiritual purpose and power. It will become the fellowship of all who seek the good and the clearing house of all who serve their fellows. It will polarize scattered idealisms. Its emphasis will not be so much on differentiation as on association, assimilation and inspiration. Its fellowship will be, not through forms or through philosophies, but through common ideals, purposes and service. The development of popular forums indicates something of what is possible. Here there are no formal conditions of membership; the people are associated and united in their common interests. Somewhere the people will find common spiritual centers. Their social idealism will be polarized in integrating rather than in segregating agencies. The tendencies are quite clear. In some communities the public school, with its social center, parents' clubs and recreational program has become the means of nucleating social ideals, stimulating activities, enlarging vision and uniting workers. Community organizations, bringing all who desire the common good into one fellowship, are doing the very work that churches should do. In an age that does not hesitate to pay the highest price to make the world a decent place to live in our former, narrow conditions of spiritual fellowship seem wholly ridiculous. A democratic church must find a basis for membership sufficiently broad to embrace all who give themselves in true devotion to the higher and spiritual purposes of democracy. It must associate all who set spiritual values first. Its test will be ability to bring together all good men, to bind them in common ideals and to send them out in common service.

Custom has so long bound us in the churches that it now has an authority which is blindly accepted; it is the cause of our class and creedal divisions and our exclusive groupings. We search in vain elsewhere for a justification. It hides the simple, basic principles. If Christianity is a democracy of the spirit its churches must be spiritual democracies. Unless they practice democracy they cannot persuade our world society to spiritual democracy. Here, if anywhere, men must have the opportunity to experience democracy

on its highest levels. The educational function of the church cannot be discharged by telling the world about an ideal society; the world needs a demonstration more than an exposition. Especially it needs a demonstration of that fellowship of which the church has spoken so long. If any man is willing to learn Christ's way of life, if any is willing to live for the ends for which he lived there ought to be a place for him in a church. And surely that way and those ends are perfectly clear to us today; it was the way of a brotherhood; it was the democratic purpose of pure devotion to the lives of all, to the realization of a social order determined by spiritual rights, needs, duties and possibilities.

To all accustomed to think in terms of denominational machinery proposals of this kind will seem to be fatally vague. Yet organized religion cannot lead democracy save as it is essentially a part of democracy. If the church is a leaven it must be in the lump and not on the side of the mixing bowl. If our organization efficiencies stand in the way of the saturation of community life with religion they are not efficiencies. We value many of them because they do effectively serve the whole institution as it is at present organized. But the business of a church is not that of serving an institution, it is that of saving society. To become effective in determining the character of the democracy of tomorrow the church must be democratized today.

To become an experience in democracy the church must experience democracy, it must become a part of the life of democracy. In order that democracy may experience religion, religion must experience democracy. To saturate society with the religious ideal the bottle must be opened and the life-giving stream flow out. The rigid lines of "membership" will stand out less prominently as separating walls. The membership that counts will be that of fellowship in common ideals and projects. Somehow we must realize on the splendid flood of good life, of spiritually minded persons, of those who seek the kingdom that is peace and righteousness, and who are now outside the churches.

The church, in the education of democracy, will *cause democracy to become an experience in religion*. It can lead democracy on from a political experiment into a spiritual reality as it reveals the spiritual nature of the work and the purposes of democracy. The church exists not alone to give society a religion it has not hitherto possessed but to help it to identify the religion it already has. Many are serving spiritual ends who would be surprised to have their work thus characterized. The temple of God is neither in this place nor in that but it covers all the ways of men wherever men seek the

purposes of God. True democracy is not something that may be made religious; it is religious already in that it is devoted to spiritual ends. Men find it hard to see this. The very word spiritual misleads them into thinking of something strangely indefinite, belonging to another and unknown world.* They go on working for the well-being of all; but they regard that as something quite separated from religion. Such persons, of whom there are many, need to discover the religious character of every kind of service that determines the lives of men and the character of society. They need to see that they are playing a part in forming the kingdom of goodwill and righteousness.

BUILDING FOR AFTER THE WAR

THE CHILDREN'S BUREAU

That thousands of children in rural and small town communities are being deprived of a fair chance for normal development is the assertion of the Children's Bureau of the United States Department of Labor in a report just issued on conditions which tend to juvenile wrongdoing in the country.

One hundred and eighty-five New York State children who were implicated in some sort of wrongdoing and who came from 144 different families were carefully studied, and their family surroundings were scanned in an effort to discover what had led them astray. Most of the children were of normal mentality, although about one-fourteenth were noticeably deficient. But lack of opportunity for moral and mental training, for recreation, and lack of variety of interesting occupations with promising futures led these children of normal mental power into delinquency. All these conditions were found to be accentuated in the subnormal child who, in addition to the opportunities of a normal child, needs to be provided with some adequate means of diagnosis and appropriate treatment.

The 21 New York State communities described show a type of social life that, as the report points out, can "unfortunately be matched in many places." Vivid, detailed descriptions show how the families and communities of these 185 little children failed to safeguard them from early temptations to wrongdoing which will doubtless lead, in many instances, to wasted, stunted lives. Although in nearly half the cases the child lived in its own home with its father and mother there was a lack of control on the part of the

*As Pres. Henry C. King so well suggests, and explains, in his "Seeming Unreality of the Spiritual Life," Macmillan, 1914.

parents and a disregard on their part for the rights of others which must have contributed to the child's misdeeds.

The attempt is made to analyze the offenses of the children, which range from mere mischief or general waywardness to serious offenses against property and to sex delinquencies. The purposeless mischief often develops because the loneliness of the open country and the "deadness" of the little town "give the child a stupid denial to answer his search for sociability." Without wise leadership the youthful energy is all too likely to run the gamut of small mischief and then degenerate into serious misdeeds.

What were these 21 typical communities doing to save themselves from the moral and financial burden of caring for the misdemeanants their lack of foresight had produced? Prisons for criminals are admittedly an expensive way to safeguard the moral fabric of a community.

In searching for social factors which make for the child's sound development the investigators looked first to the district school with its honored tradition of useful service. The report shows how "pitifully inadequate" the tiny educational unit in the back country, with its isolation and slight equipment, usually is to meet modern demands. The church, the report states, holds a real and valuable place in the socializing of the country, but it was found to be making most unequal use of its opportunity.

What is there to care for the child who has been called to account by the community for his offenses? The justices of the peace, under whose jurisdiction many of the children considered in the study came, were generally found to give but cursory attention to the children's needs, and to be ill-informed as to how their cases should be handled. Local influence conduces in many instances to lenience where sterner treatment would have been for the child's better interest. The report adds to the evidence which favors a separate court for the treatment of juvenile offenders. The impracticability of securing skilled probation officers and juvenile court judges, however, for each small community leads to the recommendation of a county juvenile court, and for the extension of the powers of such courts where they now exist, in order that the court may reach the remotest corners of each county—that "a probation officer may be available in every inhabited section of rural as well as urban communities."

PEDAGOGY AND THE DECALOG

HERBERT PATTERSON*

Throughout the history of Christianity, perhaps no part of the Bible has been more emphasized in the early religious education of children than the ten commandments. Generation after generation, children have been taught to repeat these words. Many sects require that their adherents, when presenting infants for christening or baptism, solemnly promise that they will teach their children certain portions of the Bible, and almost invariably these chosen selections include the ten commandments. Many Sunday schools urge all children to learn them. Often they are found inscribed upon the walls of church auditoriums.

In spite of the fact, however, that the ten commandments have been regarded as of such great importance in the religious education of the child, too little attention has been paid to the problem of discovering the best methods to use in teaching them. Habit rather than reason, tradition rather than science, thus far have dictated the method most employed. Good people have tacitly assumed that all children should be taught "by heart" all the commandments, and that the younger they are taught the better. Is this practice based upon sound educational principles?

The greater the truth to be taught, the greater the care in the way it should be taught. If this be granted as true—it seems, indeed, plausible—then the conclusion must follow that the manner of teaching the ten commandments is important enough to demand serious consideration. Has not the time arrived when thoughtful people desire that their children should receive a better religious education than they themselves received, even as they wish them to receive better secular education? It is to such, to those who are ready to examine fairly new proposals for improving religious instruction, to those who are unwilling to regard as axiomatic the view that already a perfect pedagogy of religion has been discovered, that the following discussion is directed.

At what age is it best to begin teaching the commandments? Should all the commandments be taught at the same time? Which should be taught first? Which should be postponed until the child is older? Should the Bible rendering be learned "by heart," or should some of the words, and ideas, too, perhaps, be simplified? Such questions arise and suggest the beginnings of a pedagogy of the decalog.

*It is in the hope that some will differ, that others will make positive suggestions and that all will express themselves in writing, that these suggestions by Herbert Patterson, of Dakota Wesleyan University (first published in *The Pedagogical Seminary*) are here reproduced.

There are three educational principles, quite generally accepted by modern educators as sound, which are violated when the young child learns "by heart" the ten commandments. There may be others, but these three suffice for illustration here. Without defence of these principles, I shall assume their validity, and view in the light of them the early memorization method of teaching the decalog.

(1) Words should be taught in connection with the experiences and ideas which they represent. In our better secular schools, no longer does the little child commit to memory "mere words." Such experiences and ideas as are vital in the world of the child are made the center of school activities. Children's stories, children's poems, children's songs, children's games—in fact, the whole children's world—furnish the material which is to be made the basis of the reading, writing, spelling, and number work. It is deemed unwise to teach words whose meanings are incapable of being understood by the child.

If this be a true principle in early education, what bearing does it have upon the teaching of the commandments? Little children should not repeat over and over again such meaningless expressions—meaningless, at least to them—as "commit adultery," and "covet thy neighbor's ass." Either the words are without any meaning whatsoever, or else they have for the young child wrong meanings. The moral and religious value of having children learn such expressions is highly questionable. And yet quite generally the small boy of six or seven is taught to repeat the words: "Thou shalt not commit adultery," while the little girl of like age repeats: "Thou shalt not covet thy neighbor's wife."

(2) The education for young children should emphasize interest rather than effort. This is a second principle quite generally accepted as sound educational doctrine. In our better elementary schools, the early approach to learning is made pleasant rather than painful. If the doctrine of effort ever transcends that of interest, it is in the later years rather than at the beginnings of education. "Let early education be a sort of amusement," is as sound doctrine to-day as it was when Plato gave it expression many years ago.

Do children enjoy committing to memory the ten commandments, or is it done as a task, a task in itself unpleasant but undertaken in order to please the anxious parent or friend? Much of this unpleasantness might be prevented. It is because of the rather large amount of uninteresting material—uninteresting to the child—which is intermingled with what, if separate, would prove more interesting, that the child views the entire project as tedious. Were the ideas couched in less archaic language and only those command-

ments taught which had a direct bearing upon the life of the child, he would be interested. Is there not a real danger that the unpleasant memory tasks of childhood will bear fruit in the adult's aversion to the Bible?

(3) The natural development of instincts should furnish the order of presenting material. Whether or not this principle be followed to the extent advocated by the believers in the recapitulation theory—that ontogenesis recapitulates phylogenesis, that the child passes through the same stages of development that the race has passed through—there is no question but that certain instincts do have quite a definite time of maturing, notably, for example, the sex instinct.

There comes a time when the injunction, "Thou shalt not commit adultery," has a very real meaning, but this time can not be placed much before the age of puberty. To teach such a commandment prior to this time is to do more harm than good. "Honor thy father and thy mother" is, however, a bit of advice that very young children can well understand and profit by. According to G. Stanley Hall, obedience is the one cardinal virtue of childhood.

The underlying difficulty seems to be that the commandments originally were intended for adults rather than for little children. If they are to function in the actual conduct of children, they must be adapted to the understanding of children. This implies that the language should be simplified, modernized, and many of the ideas, too, should receive like treatment.

It surely is important that children should learn to love God, to honor their parents, to work faithfully, to keep Sunday holy, never to swear, murder, steal, lie or be selfish. The weighty question is this: Do they really learn these virtues, actually becoming more religious and moral, through committing to memory at a very young age the Bible version of the ten commandments? Would not better results be obtained if sound educational principles were followed in religious and moral instruction as well as in other training?

Believing that morality and religion can be taught through ideas as well as through action, and believing that the substance of the Bible is more sacred than the form, its ideas more valuable than its words, I am forced to conclude that a presentation to the young child of its principal thoughts in such language as will be simple, clear, and fitted to the age and interests of childhood will be productive of better religious and moral results in the life of the child than the traditional method can ever secure. The task, then, is to simplify the commandments, keeping in mind the young child rather than the mature adult.

Who is to undertake this task of simplifying the commandments? In order to secure the desirable "authority" for any other wording than that of the Bible, it would be necessary for a body of scholars, composed of both theologians and educators, to study the problems involved and carefully construct a children's version of the decalog. The various sects would need to adopt such a version as authoritative, urging its use for all children. Gradually, then, would it come into general use, just as the Revised Version of the Bible is superseding the older King James' Version.

Since, however, no such body of scholars is working upon the problem, it becomes necessary for individuals to undertake the task. Is it not imperative that the individual create for his own children a children's version of the decalog, if he believes that such a version is desirable and there is no religious group ready to furnish him with one? It is with the hope that discussion upon this subject may be aroused that the attempt is here made to formulate such a version. The wording pretends to be suggestive only, and it is offered in the spirit of reverence and sincerity.

COMMANDMENTS FOR CHILDREN

God is my God; He is a Spirit; I must love Him, worship Him, and serve Him. I must never swear. Sunday is God's day; I must do all my work on other days, but on Sunday I must rest and worship God. I must honor my father and mother. I must never kill, nor steal, nor lie. I must not be selfish, but be kind to all.

Think of the young child, and ask yourself honestly this question: Will such a set of commandments fit his needs better than the longer, more involved and archaic sentences which usually are taught him? If it be granted that a children's version of the ten commandments is desirable, there is at once suggested the question as to whether or not there should be a children's version of other portions of scripture, and the problem of relating pedagogy and the decalog appears as but a phase of the much larger and more perplexing problem of relating pedagogy and the Bible.

RELIGIOUS EDUCATION IN CAMPS

THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND RELIGIOUS EDUCATION IN THE ARMY AND NAVY TRAINING CAMPS AND ARMY POSTS

FRED S. GOODMAN*

There are under American colors in this country and in Europe not far from 4,000,000 men. About half of these are in America. There are varied types of training camps, such as for example: The National Guard, the National Army, Aviation Fields, Reserve Officers' Training Camps, Medical Officers' Training Camps, Field Ambulance Training Schools, besides Recruiting and Embarkation Camps, Army Posts and others. There are approximately two hundred different Stations, Camps and Posts.

The various agencies at work in the Army Camps such as the Y. M. C. A., Knights of Columbus, Jewish Welfare Board, American Library Association, Y. W. C. A. and Salvation Army are working in co-operation under the general supervision of the Fosdick Commission, with government approval. This fact itself is big with religious meaning.

The Young Men's Christian Association is working in nearly 650 centers on this side of the ocean. Some of the Army Camps have as many as twelve different Association Buildings, each with a staff of five to seven Secretaries besides the supervising staff at headquarters. At nearly all the Camps there is an Auditorium seating about 2,500 where lectures and religious addresses are given. All of the Association Buildings are used for various forms of instruction, and entertainments, as well as for military purposes. The Association has over 4,000 Secretaries in this country and more than 3,000 overseas. Fully one-fourth are ministers and many are professors and teachers. These Secretaries represent various types of work but in America, at least 500 men bear the title of Religious Work Secretaries, and their major responsibility is religious education.

A MANY-SIDED PROGRAM OF ACTIVITIES

Dominated by a religious purpose and aim the Association has a many-sided program, social, educational, recreational, economic, all promoted with and pervaded by a religious spirit. The religious motive is not disguised or the religious aim clouded by compromise or indirection. For example there is a great interest in the study of

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French. The Association has endeavored to connect this interest in French with the popular study of the Gospel of St. Mark and has had produced a vest pocket edition of the Gospel of Mark in French and English. Some of the best teachers in athletics and boxing lead Bible Classes, and the most successful athletic directors are devoted to a religious purpose. The activities which might be called distinctively religious may be classified under three groups: (1) Mass activities, such as Religious Meetings, Lectures, Mass Singing, etc.; (2) Small groups and Bible Classes; (3) Personal contacts of Secretaries with individual soldiers and of individual Christian soldiers with others. All of these have a bearing upon the religious objective. The distinctively Bible Study Program is as follows:

1. Organized Bible Classes with the aim to place one in every company, battery or squadron.
2. Many small groups with informal discussions of problems on which the Bible gives light.
3. Definite effort to discover in the ranks men qualified to lead Bible Classes and to train them for this task in Normal Classes.
4. Definite plans for the creation of an atmosphere which makes the religious life normal and natural in Army Camps.
5. Steadily promoted efforts to see that every soldier possesses and uses a Testament or Prayer Book. Prayer books are provided by their own religious leaders for young men of Jewish and Catholic faith. In some Camps the Douay Version has been made available for Roman Catholic young men.
6. The preparation and distribution of collateral religious literature. The Association has already prepared and published more than a score of books and has issued more than 5,000,000 copies of these books and booklets.

There are today 4000 Bible Classes in these Army and Navy Camps, enrolling upwards of 250,000 young men. This does not take into account those who have gone out of these camps and overseas. In some regiments as many as 25% of the men have been enrolled in Bible Classes and in groups for the discussion of religious problems. Furthermore, more than 2,000,000 Testaments have been placed by the Y. M. C. A., in addition to 300,000 Testaments and Prayer Books placed by other organizations.

THE RELIGIOUS SIGNIFICANCE OF THIS WORK

The interest of men in vital religion is widespread. In some Camps the attendance at religious meetings exceeds that at social or recreational functions. I have before me a report from one of the

largest Camps in the country from which I quote figures for one month. Total attendance at the nine Association Buildings, 411,455; Attendance at 65 lectures, 22,130; at 283 Educational Classes, 2,382; at Athletic functions, 15, 283; at 109 entertainments, 49,675; at Religious Meetings and Bible Classes, 61,138. 19,542 books were circulated from these Association Buildings. One discovers unique psychological phenomena in some of these Camps. There seems to be a kind of four-fold emotion welling up at one time and controlling the life of a soldier—a sense of the abnormal in his surroundings, accompanied by a homesickness, checked by patriotism and inspired by religious feeling.

It represents a wholesome effort to help religiously trained young men who are away from home for the first time and from its normal restraints to keep true to their early training.

There are many interesting facts which show how the non-church going young man may feel about religion when he becomes duly impressed with its importance. More than 260,000 young men have signed the war roll in Camp, signifying their new allegiance to Christ. I recently met a young man at Camp Dix, nearly thirty years of age, who had been brought up in a religious community, yet was a veritable heathen before going to this Camp. He had found himself religiously. He said to me, "I never saw it this way before," and showed me with deep feeling his pocket Testament.

It is arousing, stimulating, directing everywhere an altruistic spirit. This takes many forms, one of them is "Comrades in Service," an organization formed within a Company Unit, having the following purposes:

(1) To promote the worship and service of God in the Army and Navy, particularly among the members of one's own Company.

(2) To cultivate in oneself, and among his fellows, clean thinking, clean speech, and clean living.

(3) To increase the interest in mental and social culture and clean sports.

(4) To develop the religious life through Daily Prayer, Bible Study and Christian friendship.

(5) To promote the ideals and purposes of the "Comrades in Service" as expressed above, and enlist other men to become members. More than 150,000 membership cards in this organization have been issued.

It is helping young men to find the satisfaction of habitual contact with the Scriptures. Many thousands of those who have accepted Pocket Testaments have signed their names, and endorsed the following declaration of what is known as "Comrades with the

Book:" "My name signed here expresses my sincere purpose to carry and read this book every day."

New meaning is being given to familiar forms and ceremonies. Confession and the Mass are becoming more and more significant to Catholic young men. Young men of Jewish faith are coming to see a deeper significance in their principles and forms of worship. The deeper meaning in some of the sacraments of the Protestant Church are being discovered by Christian young men. For example, at the close of a Communion Service where four hundred officers and privates of various faiths took Holy Communion under the leadership of six denominational Pastors and Chaplains, a young man came to me and said: "I am a member of the Church in Patterson, but this sacrament never meant much to me until I came to this Camp."

Hundreds of young men who are developing leadership in military lines and are receiving their stripes and bars as non-commissioned or commissioned officers, are also revealing their capacity for religious leadership. In Kelly Aviation Field, Texas, where a few months ago there was a Bible Class in every one of the 58 Squadrons, nearly every class was led by a leader chosen from the ranks.

We are witnessing in these Camps one of the most powerful demonstrations of vital Christian unity and its bearing on after-the-war problems which our day is producing. After all, the things that unite men are simple and elemental and are the same as have united men under similar emergencies all through the years. In Camp Lewis, Washington, during a recent Campaign for Bible Study a young man on being urged to join a Bible Class in a meeting held in his own Barracks, ran to his cot and pulled from under the pillow a Testament which he handed to the Secretary. It was old-fashioned and worn. On the fly-leaf in ink nearly faded out was written: "Presented to John——, November 17, 1862," and then below in fresh ink, "Given to H—— K—— by his Mother, November 17, 1917." In other words the same Testament which had helped the boy's grandfather had come down after fifty-five years to strengthen him in his religious life and make possible his own loyalty to the ideals of his home and ancestry. We are coming to see the meaning and force of some of the profoundly simple elemental emotions. The Young Men's Christian Association is demonstrating how genuine is the interest of the average man in religious experience. This is surely a fact of deep meaning to the friends of religious education.

MOTION PICTURES FOR CHURCH USE

HERBERT F. SHERWOOD*

There are few if any Biblical motion pictures. There are a number of good reasons. There is a relative lack of interest in definitely religious subjects for entertainment. There are other reasons which operate against the making of motion pictures of this character. Oftentimes in order to give them dramatic form, it is necessary to take license in presenting the story. For technical reasons this also would be necessary. Then there are different points of view regarding Biblical characters and the sacredness of events in which they are prominent figures. These differences of view are clearly emphasized in the attempts made to picturize the life of Jesus. His character has been so highly idealized that to portray him satisfactorily in physical form on the screen is well nigh impossible.

There are no standards as a basis for the selection of motion pictures for church use. What pictures may be used? What should be excluded? Who is to suggest definite lists of subjects which the makers could adopt with some certainty of securing an adequate return? There must be agreement regarding this subject on the part of church leaders before the motion picture industry can undertake on a broad basis the making of suitable pictures.

Many persons who are seeking to meet the situation of providing suitable exhibitions of motion pictures without giving due thought to the question, think that they should choose so-called educational pictures. The word "informational" is a better one to use in this connection. Whichever one is selected as a description does not make them palatable for the great majority of those persons whom it is sought to attract within the church doors by the use of motion pictures. The most satisfactory pictures will be those which have dramatic value. Here is an opportunity for the use of certain kinds of pictures. The highest type of drama is that which depicts the conflict between good and evil in its reaction upon the individual human being. There are many fine photoplays which do this. They contain within them high ethical value. The story is told in a realistic and dignified way so that it grips the attention. In theory many agree that such films are valuable; in practice many condemn them because of the vividness of the presentation of incidents necessary to establish dramatic values. At the present time, however, this is the type of picture which promises most.

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The main problems which must be solved are, first, to know what are the better pictures, and then, second, to know whether they are obtainable for use. The committees of the National Board of Review indicate on their ballots pictures which they think are especially suitable for the family and for young people. These are issued in the form of lists to any who desire them. With these as a basis, the stories of the plays which seem to be of particular interest may be read in some representative trade journal. After such pictures have been in circulation for six weeks or so, they are often held on the shelves for two or three days pending engagements. This is the time to get them if they are desired. A difficulty to which I have referred is, of course, the fact that the production of one and two-reel pictures has fallen off rapidly and emphasis is being placed more and more on the five-reel photoplay. This militates against the use of one and two reels as a basis for sermons and talks. It is practicable, however, to take some five-reel pictures and get sufficient of the story in one or two reels to make clear the point that you desire to drive home.

It goes without saying that the motion picture is a great attraction for young people. The majority of motion pictures are made for adults, and that this is so is not remarkable when it is stated that about 85% of the audiences in the theatres are adults. The adult point of view is the one generally chosen by the producer of photoplays. There are pictures, however, which are suitable for young people in subject and construction. In passing it may be said that the question of attendance at motion picture exhibitions on the part of young people is one of the education of parents as to the influence of the mature story on the immature mind.

The subject of the value of the motion picture for Sunday afternoon and evening services is one that might well be discussed by ministers who have conducted the experiment and have learned something as to whether it is desirable or not. In some places motion pictures are used with many other elements such as community singing, instrumental music, the forum, addresses on ethical and social subject, etc. The rural church might very well take up the idea of motion picture exhibitions on week nights. Through co-operation, a group of churches in different neighboring towns could secure a program at moderate cost and send it about from town to town in charge of a traveling operator for weekly or bi-weekly exhibitions. The State of North Carolina has provided funds for the use of the motion picture as a part of rural community work. The plan adopted is being worked out in one county in the State, apparently, with success.

THE COMMUNITY CHURCH SCHOOL

AT GARY, INDIANA

The report of the opening of this school for week-day instruction as reported by the Rev. W. T. Seaman reads as follows:

We planned to begin our work this year Sept. 16th, a few days after the opening of the public schools, for experience had shown that we could not well begin earlier, because of the unsettled condition of the public school programs the opening days.

Our work was complicated a little at first by the opening of new work at Ambridge, Glen Park, Twenty-fourth Ave., and Tolleston; but we were soon well under way, and the children came to us in large numbers. The enrollment by school is as follows:

Ambridge	75
Emerson	312
Froebel	332
Glen Park	179
Jefferson	224
Tolleston	393
Twenty-fourth Ave.	90
<hr/>	
Total	1605

At the corresponding time last year we had but few more than 600 enrolled. The new schools bring us 737 of the increase, which leaves a good per cent. of increase in the old schools.

"A partial survey of the enrollment, made when it stood at 1,268, showed that just 300 of the children did not know the religious preference of their homes, and that 143 of those who gave a religious preference were not attending any Sunday School. More than one-third of our total enrollment was therefore of children who were getting no other religious instruction.

It was the hope of those who organized the "Community Church School" that putting it along side of the public schools would enable it to reach children who were unchurched, but probably the most sanguine did not hope that children of that class would constitute so large a per cent of the children reached.

Van Wert, Ohio, has followed the leadership of Gary, Ind., and organized a week-day school of religion with one of the former teachers at Gary, Miss Cowles, in charge.

WHAT "RELIGIOUS EDUCATION" MEANS

REV. W. W. PECK, M.A.*

May I briefly outline what is meant to-day by the evangelical denominations when they use the term "Religious Education"?

They mean that the facts of the religious life should be so presented to the children and young people at each period of growth, that there shall be a religious experience normal to that age, so that loyalty to and love for the Master shall be continuous, and that it shall become the fixed habit of life to have God in the consciousness, God directing and strengthening the life.

To accomplish this, our leaders hold that we ought to employ every legitimate means, and that always the equipment shall be adequate. A new or old church building constructed so that the Sabbath School is held in the cellar, or whose equipment for the Sabbath School consists, for the most part, of a few tattered and torn hymn books is, in these days, a crime against childhood. Verily such builders and workers do not discern the signs of the times, and know not the psychology of those who attend the "movies."

Then to-day, our leaders, whilst ever thankful for assistance from any, yet constantly ask for teachers possessing, not only thorough Christian character and magnetic personality, but also careful intellectual preparation. They believe that teachers who know the characteristics of their pupils, and who have been taught the method of approach to the age they will teach, will do more effective work than those who have not been so taught.

And they believe that the literature used should be adapted to the age being taught; that is, they believe in a series of graded lessons.

In the public schools, we recognize that the child of six and the lad of sixteen are at different stages of intellectual growth, and we adapt their studies to their capacity. So it must be in religious education, if it is to be most effective.

Then, our leaders believe that instruction in worship and the cultivation of habits of worship are most fundamental to life. They believe that worship ought to be graded, that there should be an adaptation of song, of prayer, and of the exercises that are used to induce the spirit of worship, so that, as far as possible, the child may understand as well as absorb.

They believe, also, that there is a special period of life when

*While we cannot regard this statement, published in *The Presbyterian Teachers' Monthly*, (Toronto), and prepared by a pastor at Kamloops, B. C., as a sufficiently inclusive definition it is a good practical outline to present to those who need quickening. [EDITORS].

great decisions are made, the greatest of which is made in reference to the Christian life. Experience shows that if circumstances are favorable, not a few make this decision at nine or ten years of age, and that the high tide of conversion occurs between the ages of twelve and sixteen. And they know as surely as anything can be known that life begins to crystallize about the age of twenty-five.

So, to-day, the problem of religious education is the scientific problem of understanding the mental attitude of the child, the boy and girl, the young man and woman, those physically mature, and of adapting material to the point of development of each. The modern Sunday School is no longer merely for the children, but for all who attend the church, and it has a thoroughly correlated Sunday School curriculum for every period of growth. The training of our children and members, young and old, their intellectual and spiritual development need not be a haphazard thing. It is the great work of every minister, Sunday School superintendent and teacher who is taking seriously the Master's command: "Shepherd my lambs; feed my sheep."

"MILITARY TRAINING"

"We believe in such training as will normalize every youth in the land, first physically, so he can do things right with his hands and legs and body, taking his own part. We believe every youth should learn to do common duties and duties in common with his fellows, and count nothing menial, not even scavenging. We believe in concentrating his training for a sufficient period with his co-citizens of every variety and attainment, so that he will not habitually affect a certain little circle of associates and narrow ideas, and become either the snob or the low-brow. We believe he should receive intensive and lasting discipline in solidarity, not in Americanism as we ordinarily mean it, but in humanity, thus developing his social nature and enlarging his proper individual traits and talents. All these things we believe, to the end of a life of service which really counts because it is equipped and eager to play the man and help mankind. The technique of military training is the best thing we know to bring these desiderata; but every taint of the killing objective must be cut out. There will be a place, relatively small, for the professional soldier; and let it be dismissed that the soldier is not revered in his necessary calling. He is full of honor. Only his calling, in the very nature of it, cannot become the dominant institution of our youth in general, or of our new world."

The Christian Register (Nov. 7, 1918).

AN ENGLISH SUMMER SCHOOL

Those who are interested in the possibilities of summer assemblies will be curious to see the following account of the Vacation Term for Biblical Study held this year at St. Hugh's College Oxford: The attendance of over two hundred students, the larger number of whom are professionally engaged in educational and social activities, justified the wisdom of continuing the meetings in war-time. The lectures centered round the supreme truth of our Lord's Incarnation as the underlying principle of that Reconstruction which is the watchword of this great hour, and of which the full content was expounded by the Bishop of Oxford's inaugural address, which gave a comprehensive survey of the implications of the constant indwelling and manifold workings of the Divine wisdom, whereby alone men can "think and do always such things as be rightful." Dr. Oesterley's course on "The Wisdom Literature" brought out the width of mental survey which combines with deep knowledge of human life to give to the books of Proverbs, Job, Ecclesiastes, Ecclesiasticus, and Wisdom their importance. Four lectures by the Rev. R. G. Parsons showed what the acceptance of God in Christ may mean to mankind. The Dean of St. Paul's contributed a series of lectures on "The Influence of Greek Philosophy on Jewish and Christian Thought and on the Development of Christian Doctrine," dwelling on the lofty speculations of Platonic thought and the mystical questionings which found their highest expression in Plotinus. To the majority of the students a special appeal was made by Dr. Lock's discourses on the Gospel of St. John. Single lectures illuminated the four courses: Dr. Selbie spoke of "The Influence of the Exile on Jewish Thought," Mr. C. H. Turner explained "The Christology of the Acts," Miss Eleanor Jourdain summed up "The Contribution of Recent Philosophy on the Study of Human Immortality," and Dr. Margoliouth gave a vivid picture of the ways in which "The Idea of Incarnation in non-Christian Religions" has been travestied among the Mohammedans. Perhaps the pervading atmosphere of the term was a sense of the present reality of the world of spirit, and this was accentuated for those in whom every detail of the gathering awoke personal memories of Mrs. Benson. To such especially Miss Wordsworth's beautiful sketch of a life-long friendship presented a glimpse of rarely gifted and gracious womanhood such as will colour all future ideals."

English educational journals indicate, as returning visitors report to us, that the English people are seriously facing the problems of reconstruction. Its many phases are the outstanding topics at conferences and held the leading place in the summer schools.

IN ENGLAND

The Journal of Education (London) says, regarding the recently enacted Education Bill in England: "Is it to be regarded as the sign of a new spirit, or as a tribute to the skill of its authors in avoiding difficulties, that the new Act was passed without arousing—except in a remote connection—the chill blast of sectarian controversy that has withered the legislative efforts of some of Mr. Fisher's predecessors? Those who will have to administer the Act may be inclined to think that progressive development and comprehensive organization may be retarded, somewhat seriously, by interests remaining as the Act of 1902 left them. The suggestions, therefore, of the members of the Anglican and the Free Churches especially concerned in the religious training of elementary schools are of particular interest. It is proposed that a Council representative of the Christian Churches, the teachers, and the Local Authority should be formed in each area to supervise religious education in 'provided' schools. Non-provided schools, in single-school areas, it is suggested, should become provided schools with the religious instruction arranged for by the Local Council, except that denominational teaching in accordance with the trust deeds should be given to all children whose parents desire it. It is not indicated who is to be responsible for the denominational teaching, but presumably it will not be the head teacher of the school; and there are other difficulties in giving effect to the scheme that cannot be disregarded. This attempt, however, to find a way to the voluntary solution of a perplexing problem is an encouraging step in the right direction."

The passage of the bill, according to *The School Guardian*, "Will be a shining landmark in English History, for it will prove the starting point of the effective co-operation of all persons of good will for the steady uplift of all future generation of our people."

"I'd have you teaching something about the storm that seems to me to be gathering in the world of labor. These youngsters here are going to be the statesmen, the writers and teachers, the lawyers, the high officials, the big employers of tomorrow. But all the big world of industry they have to control seems as far off here as if it were on another planet. * * * The real work of higher education, the discussion of God, of the State and of sex, of all the great issues of life, while it is being elaborately evaded in the formal education of the country, is to a certain extent being done, thinly, unsatisfactorily, pervertedly even, by the talk of boys and girls among themselves, by the casual suggestions of tutors, friends and chance acquaintances, and more particularly by a number of irresponsible journalists and literary men."—*H. G. Wells in The New Republic.*

THE MASSACHUSETTS PLATFORM

The citizens of several leading Massachusetts communities have decided to develop a scheme of Religious Education for the State, which shall parallel the system of Public School and be equally efficient. The direction of this movement is in the hands of a Council composed of representative citizens vitally interested in the educational, civic and religious affairs of their several communities.

This Council is studying the following proposed program:—

- I. The development of a complete System of Religious Education, including:
 1. A State Board of Religious Education, analogous to the Board of Education of the Public Schools.
 2. A State Director of Religious Education.
 3. One or more Training Schools for Leaders, in each city of over 10,000 inhabitants (and in districts including adjoining communities of less population), these schools to include observation and practice teaching.
 4. Common Educational Standards for the guidance of the Church Schools.
 5. A System of Week-Day Religious Schools, involving:
 - (a). An adequate supply of trained lay teachers.
 - (b). A curriculum suited to the needs of the various grades and properly related to the program of Sunday instruction.
 - (c). An enlightened public sentiment, which will insure the necessary moral and financial support, and prevent misunderstanding and partisan controversy.
- II. The supervision of a complete religious census, with special reference to the religious needs of children and young people throughout the State.
- III. The direction of educational, industrial and social surveys, for the purpose of securing the facts upon which a constructive State-wide program can be based.
- IV. The study of recreational and social conditions, the training of State and District leaders, and the building of a scientific, well-balanced work-study-play program for children and young people.
- V. The creation of a widespread consciousness in matters of Moral and Religious Education.

SCHOOLS OF RELIGIOUS EDUCATION

"An awakened public sentiment, a deepening normal earnestness and a national interest in genuine religion all point toward rapid, widespread and immediate development in the field of religious education. The demand for professionally trained leaders is already far in excess of the supply. A new professional field is open to students interested in religion and in education.

To meet this need, urgently felt in wide areas, Community Schools of Religious Education have come into being. These schools are high-grade week-night colleges for the efficient training of qualified leaders in the field of religious education. Through these institutions it is hoped to make available to church workers and citizens at large the benefits of dignified schools of methods in local environments, with faculties of distinction, which shall teach adequate curricula in the field of religious education. It is universally recognized that effective and unified work in religious education is now absolutely necessary if any permanent and adequate response is to be made to the increasing demand for qualified leadership in this great field. Community endeavor is essential, for only on a far-reaching plan, worked out on a coöperative basis, can be met the insistent need of the present and vital necessities of the future. It must be noted, also that an adequate programme of religious education for a community involves many problems which can be solved only by community coöperation. The Sunday School must come to realize that it shares with the Public School a common task and that it must do its part of the work of education with as much definiteness of aim, soundness of method and efficiency of organization as the Public School maintains.

Following the establishment of the Malden School of Religious Education came the Norfolk School at Hyde Park, the Norfolk-East School at Braintree and the Lowell School of Religious Education. In the following year came into being, also, the Beacon Hill School in Boston, the Melrose School, the Dorchester-Roxbury School, the South Boston School, the school at Wellesley Hills, the South End School at Morgan Memorial and the Worcester School. In these eleven schools in the season 1917-18 were enrolled over 2000 students. There have recently been organized the Chelsea School of Religious Education, serving the communities of Chelsea, Revere, East Boston and Winthrop; the Lynn School, serving Lynn, Swampscott and Saugus; the Newton School, serving the several Newton districts and some adjoining communities.

From "*The Boston Evening Transcript*" of Oct. 11th, 1918.

TENTATIVE SCHEME FOR SIXTEENTH ANNUAL MEETING, DETROIT, MARCH 17-19, 1919

THEME: *"A Religious Interpretation of Democracy"*

<i>Sunday</i>		P.M.	Addresses in Churches.
<i>Monday</i>	9:30	A.M.	The Council, First Meeting.
	12:30	P.M.	The Council, Second Meeting. Luncheon. Annual Business Meeting of The Council.
	2:30	P.M.	The Council, Third Meeting. An Open Session, with strong, at- tractive papers.
	8:00	P.M.	<i>First General Session.</i>
<i>Tuesday</i>	9:30	A.M.	Departments. Colleges. Church Schools. Private Schools.
	12:30	P.M.	Meeting of the Executive Board and Advisory Committee.
	2:30	P.M.	Departments. Bible Teachers in Colleges. Church Schools. Theological Seminaries.
	8:00	P.M.	<i>Second General Session.</i>
<i>Wednesday</i>	9:30	A.M.	Joint Session of Departments. "A Religious Interpretation of Dem- ocracy in Institutions of Learn- ing." In Schools, in Universities and Colleges, in Professional Schools.

THE ANNUAL MEETING OF THE ASSOCIATION

	12:30	P.M.	Departmental Luncheons.
	2:30	P.M.	"Religious Education for Democracy in the Institutions of the Commu- nity." In the Family. In the Church. In Community Organizations.
	8:00	P.M.	<i>Third General Session.</i>

HEADQUARTERS: THE STATLER HOTEL

Rates: \$2.50 up.—Make Early Reservations.

NOTES

Dr. H. B. Wilson has been elected Superintendent of Schools at Berkeley, California.

The week-day religious schools of Toledo, Ohio, enrolled 450 elementary students and 50 adult students in the first week.

The School for Chaplains at Camp Taylor, Louisville, on November 7th, graduated upwards of 250 commissioned chaplains, its largest class.

Rabbi Emanuel Sternheim has published in pamphlet form his interesting address on "Education Plus Spirituality, the Essence of Reconstruction."

Dr. Harry Wade Hicks has become the General Secretary of the New York Sunday School Association with offices in the Metropolitan Tower Building.

The American Social Hygiene Association, 105 West 40th St., New York City, publishes a "List of Reliable Pamphlets" on social hygiene and sex education.

Prof. W. H. Wood, of Dartmouth College has an interesting article on "The College Professor as a Religious Problem" in "The Dartmouth Alumni Monthly" for May.

The Iowa City School of Religious Education meets weekly in one of the state university buildings, conducting a community training school. The current season was opened on Oct. 1st with an address by Dr. Henry F. Cope.

Mr. Jay Stowell has prepared for the Methodist Board of Sunday Schools, in connection with the Centenary organization, an interesting series of pamphlets showing what schools may do in connection with the wider work of a church communion.

Dr. Robert L. Kelly is Campaign Director for the American Council on Education, working with the organization of the Student Army Training Corps and on the relation of the colleges to the war program of education both of men and women. His office is in the Munsey Building, Washington.

Miss Mary Cooke, a trained teacher, has been appointed Educational Secretary for Southern Ohio for the Protestant Episcopal Church.

The Ethical Culture School, New York City, has published a pamphlet containing a "Selected List of Books for Children and Young People."

Miss Mary Lawrance, Director of Religious Education at Montclair, New Jersey, received the degree of Master in Religious Education at Boston University.

Dr. J. A. Baylor is employed as Secretary of Architecture for the Sunday School Board and the Board of Church Extension of the Methodist Church South.

Rev. Hugh Robert Orr, educational director of the Emory Methodist Episcopal Church of Pittsburgh, has published a very interesting address on "The Religion of the Common Good."

Mr. C. W. Shinn, formerly Director of Religious Education at Ashland Ave. Baptist Church, Toledo, has become General Secretary for the Cook County Sunday School Association, Chicago.

Religious Education in the issue for October, included the name of Dr. Sidney L. Gulick among the deceased members. This was based on erroneous information and should have been that of Dr. Luther H. Gulick.

The Board of Religious Education of the Protestant Episcopal Church has appointed Miss Frances Withers to assist several schools in Detroit which are serving as demonstration schools in the Christian Nurture Course.

The really important article "Single Men in Barracks" by Frank P. Stockbridge, has been reprinted from "The World's Work" and may be obtained in pamphlet form from the Bureau of Public Health, Washington, D. C.

The Inter-Church Federation of Toledo, Ohio, is planning to conduct a week-day school or class of religion in connection with any public school in the city, provided a sufficient number of students express a desire for such study. Cards have been sent out to all parents asking for the names of children who wish to be enrolled.

Dr. W. C. Bitting, Minister of the Second Baptist Church of St. Louis, is delivering a series of lectures at the regular prayer meeting hour on "The Origin of the New Testament."

Percy MacKaye has written "The Roll Call," a masque of the Red Cross, to be produced during the Roll Call Week December 16th to 23d, by local chapters and auxiliaries of the American Red Cross, with the co-operation of young people's societies, Sunday Schools, Boy Scouts, Girl Scouts, Camp-fire Girls, and other groups of young people, as a community enterprise.

Almost every college in the country will have a branch of the student army training corps this fall. The University of Chicago will have a distinctive organization to be called the woman students' training corps. It is the idea of a group of women students. A uniform is optional.

The pledge of the organization follows:

"As a member of the woman students' training corps I promise:

"1. That while in college I will prepare myself definitely for some essential occupation whereby I may serve my country efficiently in my own home or elsewhere.

"2. That after leaving college, and during the major portion of long vacations, I will practice an essential occupation systematically for the duration of the war.

"3. Furthermore, I pledge myself to support the President of the United States, to honor the flag, and to uphold by my acts and influence, in all business and social relations, the best ideals of American womanhood."

IN WAR SERVICE

We had planned to publish in RELIGIOUS EDUCATION a list of all those who were in any form of over-seas service, but we have been obliged to abandon this plan on account of the length of the list. It would be impossible to make special mention even of those who are in distinguished forms of service. Only in such an office as that of the R. E. A. is it possible to realize how largely the war has drawn on the leadership of American religious life, and how freely its best men have responded to all calls for service. Not less devoted and often not less costly has been the service of those who remain at home, freely giving time, energy and sacrificing health that the less spectacular, but not less essential work at this end of the line might be maintained.

The Canadian National Congress on Education and Citizenship through the schools, Prof. W. F. Osborne of Winnipeg, Secretary, is arranging for a general conference on character and citizenship aspects of education to be held next year.

The General Secretary was one of those representing the United States at a conference of representatives from Great Britain, France, Canada and other countries recently, called in New York to consider the problem of social morality rising in connection with, or made manifest by, the war.

The Conference of Theological Seminaries which was held at Harvard University in August, laid a very important duty upon President Mackenzie, of Hartford Seminary. He has been charged by the Executive Committee which has sprung from that Conference to enter into negotiations with the American Education Commission in Paris in order to plan for the provision of theological training for those soldiers who are looking forward to the ministry. The United States Government is planning a vast system of common school, vocational and professional training for the soldiers, which will be carried out with great thoroughness during the prolonged period of demobilization. The Executive Committee representing the Theological Seminaries of the country will, it is hoped, be put in charge of the training which must be given to those in the service who are looking forward to the Christian ministry. President Mackenzie will seek the co-operation of President King of Oberlin, who is already in Europe, in the study of the situation.

UNIVERSAL SERVICE

America seeks the goodwill of all nations, as Germany aimed to be feared of all.

The foundations of the new world to be built after the war will be laid in goodwill among men.

The state makes treaties; goodwill gives them validity.

Just and lasting peace will be secured in the friendship of all who sit at the common table.

The shortest, surest way to goodwill is through sharing food with those whose need is greater than ours.

FOOD WILL WIN THE WORLD

(A circular of The United States Food Administration)

RESERVE

March 16, 17, 18. Detroit, Michigan, Sixteenth Annual Convention.

BOOK REVIEWS

WAR AND RECONSTRUCTION

CHRISTIAN ETHICS IN THE WORLD WAR, *W. Douglas Mackenzie*. (Association Press, New York, 1918, \$1.00.) Pres. Mackenzie does more than answer the question whether ever there are circumstances which justify a government in engaging in war? He shows the ethical relation of the religious person to the state and to the present world conflict.

OUR SCHOOLS IN WAR-TIME AND AFTER, *Arthur D. Dean*. (Ginn & Co., Boston, \$1.25.) (T. I W.) Shows how the war has affected our educational institutions, what were the changes in Europe, and what is the possible program here. A timely and interesting survey.

PATRIOTISM AND RELIGION, *Shailer Mathews*. (Macmillan Co., New York, 1918, \$1.25.) (N. W.) This is one of the more serious books on the problems of nationalism, the war and moral and spiritual ideals. Dr. Mathews looks at the questions historically and he sees the growing sense of personal values and of the embracing spiritual Father as the hope and guide of the future.

THE TWENTIETH CENTURY CRUSADE, *Lyman Abbott*. (Macmillan Co., New York, 1918, 60c.) (N. W.) Very plain, straightforward papers on the intellectual and religious significances of the great war, a book of fine ideals.

RELIGION AND WAR, *Wm. H. P. Faunce*. (Abingdon Press, New York, 1918, \$1.00). The Mendenhall Lectures at De Pauw University, in which President Faunce considers problems often overlooked in discussions under the general theme of this book. He faces the more serious questions of the relations of the essential spirit of religion to the present struggle. The treatment is crisp, attractive, incisive and stimulating.

THE CHURCH AND THE GREAT WAR, *Worth M. Tippy*. (Fleming H. Revell Co., New York, 1918, \$1.00) (Q. W.) Here is a practical account of methods used to meet the situation created by the war; it is likely to be valuable historically as well as presenting an answer to questions on the usefulness of the church.

RIGHT AND WRONG AFTER THE WAR, *Bernard I. Bell*. (Houghton, Mifflin Co., Boston, 1918, \$1.25.) Luther's theses were not nearly as revolutionary as these which Dean Bell presents, and forcibly defends, on the social duties of the church and of Christians. All who count on a right reconstruction by means of creeds and ecclesiasticisms should learn here what a modern creed may be and what a thorough-going ecclesiastic believes in doing. Every one seeking the path of religious duty in reconstruction will find here the aid of vigorous thought and, usually, clear vision.

PHILOSOPHY AND THE WAR, *Ralph T. Flewelling*. (Abingdon Press, New York, 1918, 60c.) Is it possible to discover any new word concerning German philosophy? The author regards their chief error to be an overlooking of the personal, spiritual values.

AMERICA HERE AND OVER THERE, *Luther B. Wilson*. (Abingdon Press, New York, 1918, 75c.) Addresses presenting in forceful form America's moral aims and ideals in the war by one who knows both the front over there and the back here.

RELIGION AND THE NEW AMERICAN DEMOCRACY, *Joseph E. McAfee*. (The Arbitrator, New York, 1918.) This might well have been entitled, "The Religion and the Church of the New Democracy." We have, following an analysis—keen in many places—of the present condition of churches, a clear presentation of the possibility and duty of community organizations in religion, of the practice of democracy in spiritual societies. This is, we hope, but the first facing of a clear duty in religion for today.

PATRIOTIC SELECTIONS, *Edwin D. Shurter*. (Lloyd A. Noble, New York, 1918, \$1.00.) Principally current poetry and prose on the ethical and spiritual significances of the war; a good collection of worthy, fugitive material, especially useful in schools.

THE MORAL MEANING OF THE WAR, *Samuel Z. Batten, ed.* (American Baptist Pub. Society, Philadelphia, 1918.) If this is, in the calm judgment of the editors, the best that a great church can do in interpreting the spiritual significance of this hour it is not strange that the people are as sheep without a spiritual shepherd. We do not believe it is the best. But it is, with a few exceptions, a good exposition of why the church often fails to lead.

THE WAY TO LIFE, *Henry C. King*. (Macmillan Co., New York, 1918, 60c.) In the light of current problems Pres. King has revised the chapters in his "Ethics of Jesus" and added two chapters on The War and The Teachings of Jesus. He has in mind the democratic spirit and significance of the teachings of Jesus. This attitude, taken with the author's characteristic directness of statement and his habit of collating the best thought of our day, makes this a peculiar, stimulating and practical study.

BOYS AND GIRLS

BOYOLOGY, *H. W. Gibson*. (Association Press, New York, 1918, \$1.00.) In spite of the title there is here much practical help for parents and for teachers. Discounting the too-evident dependence on a discarded theory of adolescence the author has gathered from many sources a great variety of useful facts as to the interests and habits of boys, and these are related to current institutions seeking to provide religious and moral training for youth.

ADOLESCENT BOYHOOD, *Hanford M. Burr*. (Seminar. Pub. Co., Springfield, Mass., 1916, 75c.) Can any new word be said on this subject? At least Prof. Burr well succeeds in revising some theories and in presenting succinctly a large measure of the results of recent work in this field. He recognizes the power and value of the social forces in a manner that is rather surprising where there is often so close adherence to the familiar applications of the recapitulation theory.

PSYCHOLOGY OF CHILDHOOD, *N. Norsworthy & M. P. Whitley*. (Macmillan Co., New York, \$1.60.) (G. 5) A careful and comprehensive survey of the characteristics of the child in relation to the work of education. It pre-supposes a course in general psychology, gives a fair amount of attention to moral and religious development and is likely to be one of the most useful books for those desiring a careful and thorough course of study.

JUVENILE DELINQUENCY IN RURAL NEW YORK, *Kate Holladay Claghorn*. (Government Printing Office, Washington, 1918.)

THE SURPRISE BOOK, *Patten Beard*. (Pilgrim Press, Boston. \$1.00.) Seasonable stories for each month in the year, helpful and suitable to younger children.

MORAL TRAINING

INDIAN MORAL INSTRUCTION AND CASTE PROBLEMS, *A. H. Benton*. (Longmans, Green & Co., New York, 1917.) (F. 2.) No one with a consciousness of the world-breadth of our problem of moral training can afford to neglect this intensive study of the relations between religion, and religious teaching, and moral training among a people who have, as we have in the United States, a great variety of faiths. The author gets back to some fundamental considerations on the nature of moral training and its relations to religion, and also on the ideal relations of the state to religion.

SELECTION AND ORGANIZATION OF MATERIALS FOR A COURSE IN "THE CONTROL OF CONDUCT" FOR SECONDARY SCHOOLS, *Charles Clinton Peters*. (Inter-Borough Press, Spring City, Pa.) An interesting dissertation on methods of moral instruction with an exemplification of one method in a course on the simple phenomena of consciousness and conduct. The author, writing from experience in teaching such a course, discusses some of the fundamental problems in moral education with an appreciation of the religious or spiritual elements. The chapter on the problem of causing ideas about morals to function in practice will be helpful. A chapter surveying recent practice in instruction in morals adds to the value of the book.

MORAL EDUCATION IN SCHOOL AND HOME, *J. O. Engleman*. (B. H. Sanborn Co., New York, 1918.) Seeks to answer the ques-

tion, What can be done with the school program of instruction and activities in the direction of moral education? It is, therefore largely, a study of methods in connection with class work and school life, based on the potential moral values of the school experience. Will be helpful especially to teachers.

HOW TO CHOOSE THE RIGHT VOCATION, *Holmes W. Merton*. (Funk & Wagnalls, New York, 1917, \$1.50.) An analysis of the vocations or occupations covering a very wide range, accompanied by a classification of the mental requirements of each. It seeks to direct one to methods in securing the data necessary for vocational direction and contains material of use to those who have interests in this direction.

HOW TO LIVE, *Irving Fisher et al.* (Funk & Wagnalls, Co., New York, 1917, \$1.00.) One of the most valuable practical treatises on physical well-being designed for laymen. It covers ground no professional worker for human welfare can afford to neglect.

MONEY, THE ACID TEST, *David McConaughy*. (Missionary Education Movement, New York, 1918.) About the use of money in relation to religion and the religious life; includes tithing and systematic giving.

TEXT-BOOKS

THE GOSPEL FOR A WORKING WORLD, *Harry F. Ward*. (Missionary Education Movement, New York, 1918.) What will a Christian society do to bring about right conditions in industry and to create for workers a Christian world? One can always count on Prof. Ward for three things: Integrity of thought, radical analysis and sane, constructive suggestions. All are manifest in this work.

THE CHURCH SCHOOL OF CITIZENSHIP, *Allen Hoben*. (University of Chicago, 1918, \$1.00.) How may the church train the young efficiently to realize democracy through civil institutions? But is the church ready to accept the realization of a truly democratic society as her direct purpose? Prof. Hoben conceives her mission in these terms and points out the way to train the young, directing his treatment according to age-groups and to types of churches. He is conscious of the primary need, that a church or a school class shall be democratic, but he does not suggest explicitly the methods by which the experience of church life may become a democratic experience, and surely this is the *sine qua non* of training for democracy. Nevertheless this is the best treatment we have yet seen of the general topic in the title of the book.

THE LITTLE CHILD IN THE SUNDAY SCHOOL, *Clara T. Guild & Lillian B. Poor*. (Teacher's Book, 85c. Pupil's Material, 75c. Beacon Press.) A kindergarten text planned especially for children of about five years of age. The stories are excellent, well chosen and well told; the songs are wisely selected; the suggestions on teaching material are wise; all the material of instruction reaches

a high level, and, if that is all one asks, it would be difficult to find a better text. But, today, we recognize the child who is to be taught as an active factor, as one who learns the religious life, not alone through thinking about it, but by doing its deeds. These children need direction and stimulus toward action, in social endeavors and enterprises that go far beyond coloring outline texts and other forms of hand-work. Considered as a guide to a purely intellectual process this book would be almost above reproach; perhaps there are many teachers who, on the basis of the splendid material here, can construct programs of active living for their children.

OUR PART IN THE WORLD, *Ella Lyman Cabot*. (Beacon Press, Teacher's Manual, 50c, Pupil's Text, 75c.) This is another in the really fine series of texts for the church school now appearing from the American Unitarian Association. As a text-book in practical ethics for young people, of the early high-school years, this is by far the best work that Mrs. Cabot has done—and that is saying much. Moreover, we have here ethics thoroughly re-inforced by the religious concept of life. Its purpose is to introduce young people to their world, to help them to see their tasks and to accept them in a religious spirit. It covers a course of study greatly needed and rich in native interest for youth. The writer is thinking their thoughts and illuminating them with a richer experience. It would be difficult to praise too highly the lesson material while the Teacher's book is most wisely and helpfully planned. But, does youth learn by reading and listening alone? Is not the author of this text thinking of a certain type only, the contemplative, intellectualist? Now this is not to minimize the value of the material in these texts, but only to express a wish that to it might be added practical suggestions on the student's active interests.

RELIGION CLASS LESSON BOOK, 1918. (General Board of Religion Classes, Salt Lake City, Utah.) A first and second grade text-book for classes in the schools of the Latter-Day Saints churches.

THE PROTESTANT REFORMATION AND ITS INFLUENCE, 1517-1917. (Westminster Press, Philadelphia, 1917, 75c.) Addresses delivered on the four-hundredth anniversary of the Protestant Reformation by prominent Presbyterian clergymen.

THE LIFE OF PAUL, *B. W. Robinson*. (University of Chicago Press, \$1.25.) (A. 5) This vital narrative illuminated by rich historical material will grip the attention of the student. It should prove a highly useful text for Junior college work.

THE RELIGION OF ISRAEL, *George A. Barton*. (Macmillan Co., New York, 1918, \$2.00.) Covering the period up to the dispersion; designed for a college text-book; the first volume in a series on "Religious Science and Literature," edited by Prof. E. Hershey Sneath. A modern and scholarly study on a literary basis. Will meet a need wherever a rather brief survey course is planned.

THE WINNING OF RELIGIOUS LIBERTY, *Joseph H. Crooker*. (Pilgrim Press, Boston, 1918, \$1.50.) The author of "The Church of Tomorrow" traces the steps by which the churches of today in America have reached civil freedom and independence. It is a book on the spirit of the Pilgrim's and its expansion, furnishing a good background of study for the understanding of that freedom of the spirit without which democracy is impossible. Incidentally, it is for Congregational churches, perhaps the best popular survey of their history.

THE COURSE OF CHRISTIAN HISTORY, *W. J. McGlothlin*. (Macmillan Co., New York, 1918, \$2.00.) Prof. McGlothlin has the historian's point of view and he brings to this work the fruitage of modern scholarship in a scientific spirit. Of necessity a comprehensive survey within the limits of this book must deal with brevity with many phases of intricacy and interest; but the problems of combining brevity with interest and of maintaining proportion of treatment has been handled, on the whole, in a most capable manner. The book is to be commended as an excellent general treatment with special reference to Christianity as a system of thought profoundly influencing all history.

LESSONS IN COMMUNITY AND NATIONAL LIFE, *Charles H. Judd and Leon C. Marshall*. (Government Printing Office, Washington, D. C., 1918.) A demonstration of the fact that a government bureau (The Bureau of Education) can produce a text-book admirable in every respect. The lessons are designed for the upper classes in high schools and each group has been prepared by a well-known authority while the editors have skilfully arranged the material. Lessons for other grades are to follow.

THE PROBLEM OF MAN'S ANCESTRY, *Frederick Wood-Jones*. (Society for Promoting Christian Knowledge, London, England.) A closely reasoned argument for man's origin as entirely ante-dating the so-called antropoid apes. If one wishes to get a general survey of later scientific thought in this field he will find it here.

STORIES AND STORY TELLING, *Edward P. St. John*. (Pilgrim Press, Boston, 75c.) (P. 3) A revised edition of Professor St. John's popular and valuable book.

MODERN PROBLEMS AS JESUS SAW THEM, *Herman H. Horne*. (Association Press, New York, 1918, 75c.) A useful survey, in topical form, of the teachings of Jesus and of his experience of and attitude toward some great questions of life. It takes for granted some rather important issues.

ANCIENT PEOPLES AT NEW TASKS, *Willard Price*. (Missionary Education Movement, New York, 1918, 60c.) A fascinating survey of the present-day Orient, especially with reference to the reconstruction that is taking place under religious auspices. One of the best means of creating a vital interest in work abroad; a worthy

addition to the really fine series of books of the Missionary Education Movement.

THE EVANGELISM OF JESUS, *Ernest Clyde Wareing*. (Abingdon Press, New York, 1918, 60c.) An analysis, intended for classes principally, of the method and, more particularly the message of Jesus in dealing with different types. It is strongly doctrinal.

THE RELIGIOUS TEACHING OF THE OLD TESTAMENT, *Albert C. Knudson*. (Abingdon Press, New York, 1918, \$2.50.) (A. 6) The author attempts the very difficult task of showing the historical development of religious concepts under a topical arrangement of cardinal doctrines. Historically it seems a contradiction to speak of the "teaching of the Old Testament."

THE YOUNG CHRISTIAN, *S. T. Bartlett*. (Methodist Book Concern, Toronto.) Twenty lessons on religious duty, written from a very adult point of view.

SELECT NOTES ON THE INTERNATIONAL S. S. LESSONS, 1919, *F. N. Peloubet*. (W. A. Wilde Co., Boston, 1918.) The International Uniform Lessons for 1919 are divided, by quarters of the year, into four distinct groups of subjects. This familiar teacher's book is as rich as ever with information on the text of the lessons and with illustrative material. But the very nature of a uniform lesson course makes it impossible to treat the material pedagogically.

MISCELLANEOUS

DEMOCRACY IN EDUCATION, *Joseph K. Hart*. (Century Co., New York, 1918, \$1.80.) To many this will be the most useful and stimulating survey of the history and development of education available. The title is inadequate for Prof. Hart presents a philosophy of history in the light of the educational ideal and traces the rise and influence of the principle of democracy. He has a tendency to characterize periods in picturesque terms which will arouse questions in the minds of thoughtful readers. But his material is so well arranged and so attractively stated that one must envy the students who were thus led to see the social, spiritual significances of the educational principle at work in human affairs.

THE WORLD WITHIN, *Rufus M. Jones*. (Macmillan Co., New York, \$1.25.) In these crowded days of feverish activity it is well to be reminded of our inner life and its needs and to be called to quietness and meditation. This book is like a cooling draught by the line of march. Prof. Jones recognizes our danger of spiritual malnutrition and analyzes the meaning and methods of the life of the spirit.

THE NEW ORTHODOXY, *Edward S. Ames*. (University of Chicago Press, Chicago, 1918, \$1.00 net) (B. O.) The new orthodoxy is at home in the present age of science and of social

interest; it belongs in the modern world of thought and ideas. It is distinctive in its love, reverence, faith and reality. A stimulating, thoughtful work.

THE PROTESTANT, *Burris A. Jenkins*. (Christian Century Press, Chicago, 1918, \$1.35.) When a man has been a while in the harness of ecclesiasticism he finds it chafing at many spots; perhaps he gets out or he protests vigorously. But if he remains, until the novelty has worn away, as Dr. Jenkins has done, then, when he protests men listen; he has something to say. This is the least restrained, and the most appealing protest against the wrongs and abuses which hide under religion that has been heard in a long time.

CHRISTUS CONSOLATOR, *H. C. G. Moule*. (Society for Promoting Christian Knowledge, London, England.) The well-beloved and honored bishop of Durham is here as helpful in comforting the sorrowing as he has been in the past in guiding the mentally perplexed in religion.

THE INTERPRETER, *Washington Gladden*. (Pilgrim Press, Boston, 1918, \$1.50.) Here are real sermons, of teaching power, prophetic vision and human interest. Dr. Gladden was one of our great men and these are amongst the best fruits of his special field.

THE OREGON MISSIONS, *James W. Bashford*. (Abingdon Press, New York, 1918, \$1.25.) This is a serious attempt to present the complicated history of the settlement of the Oregon country and of the determination of boundaries which saved this country to the U. S. The story is a fascinating one and although many will fail to agree with the author's special thesis regarding credit for the political features of missionary work in Oregon all who love that country will be grateful for his painstaking work.

FOREIGN MISSIONARIES IN ACTION, *L. O. Hartman*. (Methodist Book Concern, New York, 1918, 15c. each.)

A STUDY OF ENGINEERING EDUCATION, *Charles Riborg Mann*. (Carnegie Foundation, New York City, 1918.) Contains valuable material for every student of education, especially on wider applications of the case method and on a series of tests conducted by Prof. Thorndike at Columbia University (pp. 49-53.)

THE CHRISTIAN CRUSADE FOR WORLD DEMOCRACY, *S. Earl Taylor and Halford E. Luccock*. (Methodist Book Concern, New York, 1918, 75c.) (Q. 9 F.) An attractive survey of all the fields of missionary work and opportunity under the M. E. Church, forming for adults and young people an excellent basis for missionary studies.

YOUNG MEN AND PRAYER, *Thomas C. Richards*. (Pilgrim Press, Boston, 1918, 60c.) (R. 6.) Examples of prayer, reasons for prayer and forms of prayer.

STORIES OF EVERY HOLIDAY, *Carolyn S. Bailey*. (Abingdon Press, New York, 1918, \$1.25.) It was a happy thought to prepare

stories dealing with the significance of the holidays and of special occasions. Many of these are good stories, but the technique of a book of stories would seem to depend on whether they were to be read to children, told to children or read by them; in this case one is left in doubt.

THE MYSTERY RELIGIONS AND THE NEW TESTAMENT, *Henry C. Sheldon*. (Abingdon Press, New York, 1918, 50c.) A study of the Greek Mystery cults with especial reference to the indebtedness of the New Testament to them. Dr. Sheldon thinks that current criticism over-rates the influence of these religions. The book is of value to the uninitiated as well as to those familiar with this field.

THE ABINGDON WAR FOOD BOOK. (Abingdon Press, 25c.), is especially interesting as it reprints Wesley's "Thoughts on the Present Scarcity of Provisions" first published in 1773.

ON THE MANUSCRIPTS OF GOD, *Ellen Burns Sherman*. (Abingdon Press, \$1.00), in a series of charming essays deciphers the divine handwriting on the page of nature.

THE JOLLY SHIPLEYS, *Elizabeth Price*. (Pilgrim Press, \$1.25), is that rare creation, a book that children, say of ten, are likely to read. It is a skilful piece of instruction through a story.

SOLDIERS SILHOUETTES, *William L. Stidger*. (Charles Scribners, New York, 1918, \$1.25.) Often a word or phrase gives a vivid psychological cross-section of life at the front.

THE SUNDAY SCHOOL IN THE DEVELOPMENT OF THE AMERICAN CHURCH, *O. S. Michael*. (Young Churchman Co., Milwaukee, paper, 50c.) (S. 1) A new edition of this useful review of the relation of the Sunday-school movement to the Protestant Episcopal church.

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INDEX TO VOLUME XIII

A

Accredited Bible Study	363
Activities, Expressional and Current Psychology (Artman)	9
Amusements, Commercial and Community (Richardson)	46
Annual Meeting, Fifteenth	90, 138
Annual Survey of Progress (King)	93
Army Camps, Religious Education in (Goodman)	417
Artman, J. M., Expressional Activities	9
Associations, Y. M. & Y. W., in Community (Dow)	54
Athearn, W. S., Organization within the Community	18, 314

B

Bagley, W. C., Function of the Public Schools	43
Basis of World Organization (Sneath)	180
Beard, Frederica, Essential, a Study of Group Variations	365
Bible, Accredited High-school study	363
Bible Credits for College Entrance (Committee Report)	286
Bible Study in College (Marshall)	272
Biblical Department in College, and World Order (North)	277
Biblical Departments, Standardization, (Committee Report)	281
Biblical Courses, High-school, Standardization of, (Kelly)	356
Biblical Courses, High-school, in Virginia (Forrest)	136
Bibliography on Religious Education in Colleges and Universities	150
Bibliography on Religious Nurture in the Family	75
Book Reviews	67, 149, 236, 297, 379, 435
Boys, and Girls, Books on	436
Boys, Program for, (Hayward)	125
Bradshaw, E. A., Functions of Settlements	58
Brotherhood, Training in Community (Harrison)	211
Brotherhood, Training in the Family (Cope)	228
Brotherhood, Training in the World (Gulick)	15
Brown, William Adams, Church and Democracy of Future	343
Brownlee, F. L., Challenge to the Churches	349
Buck, Florence, Function of Church School	41
Building Childhood after the War	411
Butterfield, Kenyon L., Community Responsibility	307

C

Challenge to the Church (Brownlee)	349
Chassell, Clara F., Bibliography, Higher Education	150
Child Labor and Education	60
Children, Functions of, in Community (Coe)	26
Children, Work for	140
Christian Associations, Functions of (Dow)	54
Church, Democratic Training Through (Cope)	401
Church, Ideals for the Local	139
Church Parent Teacher Association, (Jackson)	132
Church School, Function of, (Buck)	41
Church School Teaching and the War (Coe)	130

Church School, Week-day.....	338, 423
Church Schools, International Note in Curriculum, (Hunter).....	107
Church Schools, Universal Brotherhood in, (Myers).....	222
Church Work for All.....	201
Church and Democracy of Future, (Brown).....	343
Churches, Function of, in City (Tippy).....	35
Churches, Function of, in Rural District (Wilson).....	37
Churches and their Educational Failure (Brownlee).....	349
City Churches, Functions of, (Tippy).....	35
Civic Clubs, Functions of in Community (Ward).....	51
Coe, George A., Church School Teaching and the War.....	130
Coe, George A., Functions of Children in Community.....	26
Coe, George A., Motives Under which Men Co-operate.....	171
College, Bible Study in, Scientific Bases of, (Marshall).....	272
College, Biblical Departments, Standardization of.....	281
College, Effect of War on Religion in (Thwing).....	267
College, Functions of (Thwing).....	45
College Entrance, Biblical Credits for.....	286
Commercial Amusements, Function of (Richardson).....	46
Community, Convention on Religious Education Through.....	90, 138
Community, Federated Churches Organizing the.....	23
Community, Functions of Agencies in the (Symposium).....	26-59, 119
Community Members, Relations and Functions (Stowell).....	121
Community, Organization for Religious Education, (Atheam).....	18, 314
Community Organization, School as Center for (Howell).....	328
Community, Promoting Universal Brotherhood in (Harrison).....	211
Community Responsibility, Ideal as to (Butterfield).....	307
Community Schools for Week-day Religious Education.....	338, 423
Community Service, Training for (Stolz).....	333
Community and the Forum (Marshall).....	336
Co-operate, Motives Under which Men (Coe).....	171
Cope, Henry F., Annual Report of the General Secretary.....	255
Cope, Henry F., Democratic Training Through Church.....	401
Cope, Henry F., Family, Brotherhood Promoted Through.....	228
Council of Religious Education, Members of the.....	244
Curriculum, International Note in S. S., (Hunter).....	107
Curtis, Henry S., Functions of Playgrounds.....	49

D

Decalog and Pedagogy (Patterson).....	413
Declaration of Principles, Annual.....	91
Democracy, a Religious Interpretation of.....	306
Democracy, Demands of, on the Theological Seminary (Starrat).....	207
Democracy and the Theological Seminary (O. Gates).....	193
Democracy as an Experience in the Church (Cope).....	401
Democracy of the Future and the Church (Brown).....	343
Departments, Officers of.....	249
Dow, Caroline B., Functions of Christian Associations.....	54
Drake, Durant, Religious Education After the War.....	387

E

Expressional Activities and Current Psychology (Artman).....	9
--	---

INDEX TO VOLUME XIII

v

Educational Challenge to the Churches (Brownlee).....	349
Educational Institutions, Higher, Religious Education in.....	150
Educational Policy of International S. S. Association.....	371
Effect of the War on Religion in Colleges (Thwing).....	267
England, Educational Reconstruction in.....	431
English Summer School, An.....	426
Essential, a Study in Group Variation (Beard).....	365
Established Foundations for Biblical Instruction (Marshall).....	272

F

Family, as a School of Brotherhood (Cope).....	228
Family, Religious Nurture in (Bibliography).....	75
Fellowship in Religious Education, College.....	135
Finley, John H., Week-day Religious Instruction.....	5
Forrest, W. M., High-school Bible Study in Virginia.....	136
Forum and Community (Marshall).....	336

G

Gary, Week-day Religious Instruction in.....	338, 423
Gates, Owen H., The Seminary and Democracy.....	193
Goodman, Fred S., Religious Education in Army Camps.....	417
Group Variations (Beard).....	365
Gulick, Sidney L., Training in World Brotherhood.....	15

H

Harrison, Shelby M., Promoting Brotherhood.....	211
Hayward, Percival R., A Program for Boys.....	125
High-school, Accredited Bible Study, Standardization of.....	356
High-school Bible Study for Credit.....	363
High-schools and Bible Study in Virginia.....	136
Home, Functions of (Sternheim).....	33
Home, Learning Brotherhood in the, (Cope).....	228
Howell, A. E., The School as a Community Center.....	328
Hunter, Marie C., International Note in Curriculum.....	107

I

Ideals for the Local Church.....	139
International Note in S. S. Curriculum (Hunter).....	107
International Sunday School Association's Educational Policy.....	371
International Sunday School Convention.....	290

J

Jackson, L. Earl, The Church Parent-teacher Association.....	132
--	-----

K

Kelly, Robert L., Standardization and Supervision of High-school Credit Courses.....	356
King, Irving, Annual Survey of Progress.....	93

L

League of Nations, Teachers and the (Lyttelton).....	397
Lesson Study, Supervised.....	289

Library, the Public, Functions of the (Steiner)	119
Lyttelton, Edward, Teachers and the League of Nations.....	397

M

Marshall, Benjamin T., Established Foundations for Biblical Study.	272
Marshall, Harold, the Forum and The Community.....	336
Meaning of "Religious Education" to Church.....	424
Motion Pictures and the Church (Sherwood).....	421
Motives Under which Men Co-operate (Coe).....	171
Myers, A. J. Wm., Promoting Universal Brotherhood in Church Schools.....	222

N

North, Eric M., The College Department and the World Order ..	277
Nurture, Religious in the Home, a Bibliography (Moxcey).....	75

O

Officers for 1918-1919.....	242
-----------------------------	-----

P

Parent-teacher Association for the Church	132
Patterson, Herbert, Pedagogy and the Decalog.....	413
Pedagogy and the Decalog (Patterson).....	413
Playgrounds, Function of in Community (Curtis).....	49
Press, Function of, in Community (Slosson).....	56
Program for Boys (Hayward).....	125
Promoting Universal Brotherhood.....	211
Public Library, Functions of in Community (Steiner).....	119
Public Schools, Function of in Community (Bagley).....	43

R

Reconstruction.....	385
Reconstruction Through Religious Education.....	380
Religious Basis of World Organization (Sneath).....	186
Religious Education After the War (Drake).....	387
Religious Education as a War Measure.....	4
Religious Education in Army Camps (Goodman).....	417
Religious Education in Institutions of Higher Learning.....	150
Religious Education, Meaning of, in Church.....	424
Revival of Religion, the Current.....	267
Rural Church, Functions of (Wilson).....	37

S

School as a Community Center.....	328
Seaman, W. T., The Gary Schools of Religion.....	338, 423
Seminary, Theological and Democracy.....	193, 207
Settlement, Function of the, (Bradshaw).....	58
Sixteenth Annual Meeting, Announcement.....	434
Slosson, Edwin E., Functions of the Press.....	56
Social Workers, Training.....	288
Standardization of College Departments of Bible.....	281
Standardization of High-school Accredited Work.....	356

Starrat, Frank A., Demands of Democracy on the Theological Seminary	207
Steiner, Bernard C., Functions of the Public Library	119
Sternheim, Emanuel, Functions of the Home	33
Stolz, Karl R., Training for Community Service	333
Stowell, Jay S., Functions of Community Members	121
Summer School in England	426
Sunday-school (see Church-school) Curriculum, International Note	107
Supervised Lesson Study	289
Supervision of High-school Accredited Work	356

T

Teachers and the League of Nations (Lyttelton)	397
Theological Seminaries and Democracy	193, 207
Theological Training and the War	374
Thwing, Charles F., Function of the University	45
Tippy, Worth M., Function of the City Church	35
Training for Community Service (Stolz)	333

U

Universal Brotherhood, Promoting	211
Universities, Function of	45
Universities, Religious Education in, a Bibliography	150

V

Variation, a Study in (Beard)	365
Virginia, High-school Study in	136

W

War, Building Childhood After the	411
War, Church-school Teachers and the	130
War Reconstruction	386
War, Religious Education After the (Drake)	387
War, Teachers of History and the	397
War and Religious Education in Colleges (Thwing)	267
War and the Churches	343
War and Theological Training	374
Ward, Frank G., Functions of Civic and Commercial Associations ..	51
Week-day Religious Instruction (Finley)	5
Week-day Religious Instruction at Gary	338-423
Week-day Religious Instruction, New York Conference on	61
Wilson, Warren H., Functions of Rural Churches	37
World Brotherhood, Training in (Gulick)	15
World Organization, Basis of (Sneath)	180